

October - December 1995 • Number 49

# Jerusalem

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## P E R S P E C T I V E

Streams of Living Water



Robert Lisle Lindsey  
1917-1995



# Perspective on This Issue

This issue is dedicated lovingly to the memory of Robert L. Lindsey. It includes, posthumously, an article by him, a list of milestones in his life, a complete bibliography of his published works, and tributes by eight of his students and close friends.

**T**o the person in the pew, the synoptic problem with its technical terms—"double tradition," "minor agreements," etc.—may seem arcane, erudite and irrelevant. But in reality, this "problem" impacts almost every area of a Christian's spiritual and theological existence. For example, when preparing the United Bible Societies' Greek New Testament, Kurt Aland, Matthew Black, Carlo Martini, Bruce Metzger and Allen Wikgren employed Markan priority as one of their criteria of textual criticism. These scholars are largely responsible for selecting and compiling the Greek text of the gospels from which English and other modern translations are made. When evaluating variant readings in the hundreds of extant New Testament manuscripts, they assumed that Mark was written before Matthew and Luke, and therefore, gave greater consideration to Mark's text. Thus, Markan priority and its accompanying assumptions have influenced the very wording of our canonical text.

In "Unlocking the Synoptic Problem," **Robert L. Lindsey** describes what he found to be essential for studying the synoptic gospels and reaching a solution to the synoptic problem.



Lindsey developed what seem like radical theories to many scholars. His was an experience shared by most pioneer researchers. Nevertheless, if proven correct, Lindsey's theories will overturn the "assured results" of the last two centuries of synoptic scholarship. More important to Lindsey himself, however, was the realization that his approach breathes fresh life into the words of Jesus.

■ When we read the Bible, references to thorns and thistles, grapevines and olive

trees, hills and valleys and water often slide right by us—phrases so familiar that they pass unobtrusively, without demanding our attention. But the plants and landscapes that appear in every chapter of the Bible are extraordinarily rich in symbolism—layers of meaning that are largely opaque to anyone who has never tried to coax crops out of Israel's rocky soil.

In "Reading the Landscape: Neot Kedumim—The Biblical Landscape Reserve in Israel,"



**Beth Uval** discusses the language of Israel's ecology as illustrated at Neot Kedumim. "A sense of this organic connection between land and text is best conveyed through a tour of Neot Kedumim—a site I most warmly recom-

mend to *JP* readers visiting Israel," says Uval.

Also appearing in this issue is Uval's timely article on the festival of Tabernacles, "Streams of Living Water: The Feast of Tabernacles and the Holy Spirit." After reading this article, you will better understand why Jesus, standing in the temple courts during the festival of Tabernacles, referred to "streams of living water" (Jn. 7:38). The photographs for both articles have been provided by Neot Kedumim.

A native of New York, Uval has lived in Israel since 1975. After several years of freelance writing and translation, she was "quite easily and happily convinced" to work as a writer and guide at Neot Kedumim. "Our work at Neot Kedumim involves constant learning, constant discovery of new dimensions in both texts and nature and the interrelation between the two. This is a subject I find endlessly fascinating," says Uval. She resides in Jerusalem with her husband Ezri and their children Ephrat, Aviad, Eliav and Amitai.



■ Eight personal tributes provide glimpses of the remarkable life and work of Robert Lindsey. **David Flusser**, professor of Early Christianity and Judaism of the Second Temple Period at the Hebrew University, worked side by side with Lindsey to forge a new school of scholarship known as the "Jerusalem School." **David Bivin** is editor of JERUSALEM PERSPECTIVE and director of the Jerusalem School of Synoptic Research. **Halvor Ronning** is co-director of the Home for Bible Translators and past director of the Jerusalem School. **R. Steven**

**Notley**, a lecturer at Kings College, London University, is currently editing Prof. Flusser's forthcoming *Jesus*. **Brad H. Young** is Associate Professor of Biblical Studies in the Graduate School of Theology at Oral Roberts University. **Joseph Frankovic** is working toward a Ph.D. in Midrash at The Jewish Theological Seminary of America. **Ken Mullican**, son-in-law of Dr. Lindsey, is co-director of HaKeshet, a Jerusalem School affiliate. **Dwight Pryor** is president of The Center for Judaic-Christian Studies, a Jerusalem School affiliate. **JP**

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**W**ith a great sense of loss, JERUSALEM PERSPECTIVE announces the recent death of Robert L. Lindsey, pastor, synoptic researcher, pioneer translator of the gospels into modern Hebrew, and doyen of the Jerusalem School of Synoptic Research. Dr. Lindsey was 77 years old.

His colleagues and students remember Dr. Lindsey as a giving, selfless individual and a dedicated biblical scholar. His Christian students and friends also remember a pastor named Bob who, always aiming at helping the congregants put Jesus' teachings into practice, infused his sermons with the refreshing insights of Jerusalem-based scholarship.

Though we grieve the passing of Dr. Lindsey, the scholarly work he inaugurated continues. September 27 marks the tenth anniversary of the Jerusalem School as a registered, non-profit, research and educational institute. During these ten years, JERUSALEM PERSPECTIVE was launched; members of the School wrote five Ph.D. dissertations (three under the supervision of Hebrew University professor, David Flusser), a dozen books and over one hundred articles; School members Halvor and Mirja Ronning founded the Home for Bible Translators in Jerusalem, which trains students from Africa and Asia to translate the Hebrew Scriptures;

School member Prof. Brad Young joined the faculty of Oral Roberts University where he is training a new generation of scholars—five of his students are pursuing Ph.D. degrees at The Jewish Theological Seminary of America, and others in doctoral programs elsewhere; School member Prof. Chana Safrai was appointed head of the department of Talmudica at the Catholic Theological University in Utrecht, Holland; School member Dr. Steven Notley joined the faculty of Kings College, London University, and in an innovative program, teaches his students in the land of Israel; and School member Dr. Weston Fields became executive director of the Dead Sea Scrolls Foundation, which raises funds for the restoration and publication of the Dead Sea Scrolls.

Indeed, Robert Lindsey continues to impact the lives of countless individuals. He raised up a circle of disciples, and now they too are raising up disciples. The movement he birthed continues to expand quietly—like a small seed! To his memory we dedicate this issue. יְיָ וְזָכְרוּ בְרָךְ (May his memory be a blessing).

*David Bivin*

**Editor**



# Jerusalem

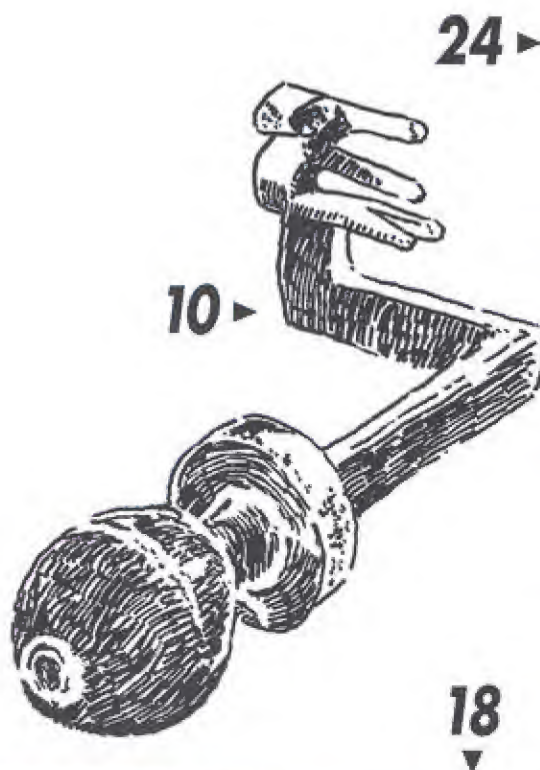
P E R S P E C T I V E

Exploring the Jewish Background  
to the Life and Words of Jesus



**FRONT COVER:** "Pool of the Willows" at Neot Kedumim. Inset: Dr. Robert L. Lindsey, March 1990. Photo courtesy of Neot Kedumim; inset photo by Kurt Ben-Joseph.

**BACK COVER:** A thorn, biblical symbol of divine punishment, rears its head in a field of wheat. If the thorn is allowed to go to seed, its progeny will endanger the following year's harvest. Photo courtesy of Neot Kedumim.





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Anyone who carefully reads the synoptic gospels knows that there are a host of differences between these three parallel accounts. What is the reader to do? Should he or she make a harmony of the gospels? After decades of research in Israel, Robert Lindsey found another option.

## ■ Reading the Landscape: Neot Kedumim— The Biblical Landscape Reserve in Israel *Beth Uval* 18

Come, join us on a richly illustrated tour through the world's only biblical landscape reserve. Along the way, explore the fascinating background of the crown of thorns that was so cruelly placed on Jesus' head.

## ■ Streams of Living Water: The Feast of Tabernacles and the Holy Spirit *Beth Uval* 22

According to the Gospel of John, Jesus made a pilgrimage to the temple in Jerusalem for the Feast of Tabernacles. On the last day of the festival, Jesus stood in the temple courts and invited those who were thirsty to come to him and drink. He promised that "streams of living water" would flow from all who believed in him. What is "living water," and what is the connection between water and the Feast of Tabernacles?

## ■ Tributes to Robert L. Lindsey 24

Colleagues, students and associates of Dr. Robert Lindsey tell how he changed their lives and the lives of others.

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# Readers' Perspective

## ■ Jesus—A Marginal Jew

Thank you very much for your reminder concerning the renewal of my subscription to JERUSALEM PERSPECTIVE. Through articles of high scholastic standard, your magazine is doing an excellent job in presenting the Jewish background of Jesus to Christians. This is also an effective way of combatting anti-Semitism.

I enjoyed my subscription very much, but I do not wish to renew it, since I am fully aware of Jesus' Jewishness. As a Jew I appreciate him in a critical way (see the enclosure, "Jesus—A Critical Jewish Perspective," condensed from "Jesus," a chapter of *Prayers to the Three Monotheistic Gods*, in preparation).

Dr. Herbert Cohn  
Ashdod, Israel

*Below is the text of Dr. Cohn's enclosure:*

Jesus is considered by the enlightened Jew not as the founder of a new religion, but as a Pharisaic teacher whose teachings can be traced back to Jewish sources. He was but a marginal figure in Jewish history which has known many false Messiahs. The messianity of Jesus stands diametrically opposed to the traditional Jewish expectation, current in his time, for the messianic age and so expressed in the Jewish Bible from the Book of Genesis until the last of the prophets: a state of well-being and glory for the Jewish people, wonderful abundance of the land, the ingathering of Israel from the Diaspora, the joining of the nations to the Lord, eternal peace. All these promises were not realized with Jesus.

As reported in the New Testament, there were matters which estranged Jesus from the Jews during his days and equally during the days of the early Church: Jesus put himself above the Torah with his arrogant and conceited way of talking ("...you have heard...but I say unto thee...", Mt. 5:21ff.), a style no Jewish

prophet or rabbi would ever dare to use; as was his claim of being the Son of God and the promised Messiah. Jesus used strong terms that insult ("fools," "frauds," "hypocrites," "vipers," "sons of the devil") and lacked any compassion towards his doomed people (Lk. 23:28-29). He was irascible, using a whipcord for driving money changers and vendors selling animals for the Temple sacrifice out of the Temple courtyard (Jn. 2:15). He used words of violence ("...I came to send a sword," Mt. 10:34) and foretold a future holocaust ("those enemies, which would not that I reign over them, bring hither and slay them before me!" Lk. 19:27). His words of hatred extended even to each one's private family ("If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yes, and his own life, he cannot be my disciple," Lk. 14:26).

Moreover, the stand of Jesus towards traditional Jewish law and practice did not add to the popularity of the new faith among Jews: by forgiving a woman taken in adultery (Jn. 8:1-11) (and this even without any consideration for the woman's cuckolded husband, or blaming the guilty man!), he contradicted the expressive demand of the Torah to have the adulteress put to death (Lev. 20:10). He caused the death of innocent animals (Mk. 5:11-13) and the withering of a fig tree (Mt. 21:18-22), contrarily to Deut. 20:19-20 which forbids the destruction of fruit trees. Jesus broke accepted traditional Jewish customs by plucking ears of corn on the Sabbath day (Mt. 12:1; Lk. 6:1), by not washing the hands before eating (Mt. 15:2; Mk. 7:2) and by suggesting that the Jewish dietary laws are of no value (Mt. 15:11; Mk. 7:18). He specifically contradicted the law of Moses which permits a divorced woman to remarry (Deut. 24:1-4); Jesus forbade it (Mt. 5:32; Lk. 16:18). By tacitly approving self-mutilation (Mt. 5:29, 19:12; Mk. 9:43-47), Jesus denied what is expressly forbidden by Jewish religion (Lev. 19:28, 22:24). All these ideas also contributed in estranging Jesus from the Jews.



## ■ The Tetragrammaton

Regarding your article "Jehovah"—A Christian Misunderstanding" that appeared in the November/December 1991 issue of JERUSALEM PERSPECTIVE, you indicate that Galatinus gave the Church "Jehovah" as a misnomer for the name of God (p. 6). It is my understanding that this happened much earlier. According to *The Encyclopedia Americana* (Danbury, CN: Grolier, 1929), 16:8-9: "The reading 'Jehovah' can be traced to the early Middle Ages and until lately was said to be invented by Peter Gallatin (1518), confessor of Pope Leo X. Recent writers, however, trace it to an earlier date, being found in Raymond Martin's 'Pugeo Fidei' (1270)."

Also, according to Ludwig Koehler and Walter Baumgartner, "The wrong spelling Jehovah... occurs since about 1100" (*Lexicon in Veteris Testamenti Libros* [Leiden: E. J. Brill, 1958], 1:369). I have information that would indicate the roots go even further back, perhaps to the ninth century A.D.

Richard Rawe  
Soap Lake, Washington, U.S.A.

*Many thanks to Mr. Rawe for an important correction to my article. It seems apparent that on the origins of "Jehovah" Encyclopedia Americana is more accurate than Encyclopaedia Judaica, the source upon which I depended. However, as Mr. Rawe suggests, this error in pronouncing the tetragrammaton probably was first made long before Raymond Martin's time. One thing is probable—this is a Christian mistake, and it occurred due to ignorance of Jewish custom. —DB*

## ■ Readers Respond to New Format

The content of *JP* is wonderful and very helpful. I have all of the issues from the beginning and still need to read, mark, learn and inwardly digest much of the material contained in them.

*Please don't get too big and too glossy. Colour is lovely for items such as flowers, but not essential. The old format was clear, concise and very distinctive and appropriate to the content. Big and glossy is not necessarily best. I mislaid the September–December 1994 issue and in looking for it passed over it several times thinking it was a travel brochure, yet the old format I could put my hand on immediately!*

Personally, I would rather have clear, well set out text—not too much to read all at once,

and affordable for us ordinary, not particularly scholarly folk, with limited time for study and limited means. The old format filled all these needs. It was inviting and easy to read. I liked the thumbnail photographs and brief biographies of the authors. It was easy to find things for reference. It was functional and easy on the eye. For me, the new format seems worldly, not clear at first glance, and just like a million other magazines in looks—we can get glossy photographs elsewhere, but the scholarship we can get nowhere else.

I love *JP*. I grieve the passing of the old format, especially the green-blue cover with the magazine's name in Hebrew, and the restful layout. Dare I pray it is brought back?

Mrs. Sally Bullock  
Cheltenham, Glos., England

*Though postal rates have risen dramatically in Israel since JERUSALEM PERSPECTIVE was launched in 1987, the magazine's subscription price remains unchanged. —Ed.*

I am thrilled by the whole concept of your magazine. I have been so aware recently that my quality Bible study time had been eroded and have been praying for a breakthrough. I know that the light shed on His Word through your articles will be just the starting point that I need for fresh study and that this is the Lord's answer to my prayer.

Mrs. Shuna J. Jeffries  
Cumnor, Oxon., England

The latest edition is beautiful. I especially enjoyed the article by Halvor Ronning, "Why I Am a Member of the Jerusalem School." I would like to have a report from some of the other members.

Mary Brittain  
Ocklawaha, Florida, U.S.A.

The articles I find most interesting are those that deal with the roots of the Gospels, and the explanations of the words and customs of our Lord Jeshua. Thank you for providing a means to learn about our roots in a world that is fast filling up with man's knowledge, and just as quickly emptying of the Spirit of God and His Messiah.

John Chapling  
Wallingford, Oxon., England

JERUSALEM PERSPECTIVE welcomes letters and faxes to the editor. We will use this column to share as many of our readers' comments, queries and requests as possible.

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We wanted to comment on your "new" *JP*. Your format and information have always been superior, and when it seemed it could be no better, it is! Your full color is on a par with *National Geographic* for quality. Really, we've not seen a better magazine or professional journal. *Mazel Tov!*

Bob and Valerie Henning  
Custer, Washington, U.S.A.

I always pass my *JP* around to my friends and it is always appreciated, especially this last parable issue.

Mrs. R. B. Mendham  
Nr. Clevedon, Avon., England

It is my personal opinion that *JP* is the most important research being done in the world today. As a Bible school professor and minister, your research is far better than most textbooks on the market today. For that reason I recommend *JP* to all my friends and colleagues.

Joseph D. Daniels  
Temuco, Chile

I like the newly designed *JP* format, color, increased page count, and schedule. It is an improvement in every way. By profession I am an editor, by hobby a logic and math problem-solver, by recreation a motorcycle racer, and by avocation a Bible-breakfast-talker. Although I have read the Bible every day for seventeen years and know it well, I do not consider myself a scholar but an enthusiast.

I am most fortunate because the one who shares my enthusiasm for studying the Bible is my wife of forty-two years. We also pray with and for each other. These daily activities form a spiritual bond that transcends human understanding of love and devotion. Anton Chekhov said, "In the next world I should like to be able to say this about our present life: that there were lovely visions in it." My wife and I share many lovely visions. Once I told her that I had found remarkable parallels between the sixty-six chapters of Isaiah and the sixty-six books of the Bible, citing "a voice of one calling in the desert" (Isaiah 40:3 and [book 40] Matthew 3:3); "new heaven and new earth" (Isaiah 66:22 and [book 66] Revelation 21:1); and believers who suffer and will be saved vis-à-vis adversaries who will be tormented and destroyed (Isaiah 50:6-11 and [book 50] Philippians 1:27-29), with the further comment that we better understand this concept of parallelism

when we find our own examples. A few days later, while we sat quietly reading, she suddenly stood up and with great excitement in her voice read aloud Isaiah 1:29-30, which warns of the consequences of forsaking God by choosing gardens we prefer. The parallel here is to the garden of Eden in the Bible's first book, Genesis. She was as pleased as if she had found a new star in the sky.

Isaiah provides wonderful insights into the wider canon. From Genesis to Revelation, he is a prophet for all time. Look for these parallels; you will be surprised and delighted.

Winston Beaumont  
Wrightwood, California, U.S.A.

Thank you for the latest issue of JERUSALEM PERSPECTIVE, which was beautifully printed as well as being full of beautiful ideas about the life of our Lord. (I teach a class in desktop publishing.)

Wilfred E. Weare  
Cedar Rapids, Nebraska, U.S.A.

Lorraine and I can't tell you how much we appreciate the steady improvement in JERUSALEM PERSPECTIVE. As a longtime editor, I can really see the professionalism in it. As a Bible student, I can certainly appreciate the substance. Each issue is a mini-feast of understanding.

Brian & Lorraine Knowles  
Arcadia, California, U.S.A.

My gratitude for your work cannot be expressed by my subscription price! I study the Jewish roots of Christianity and as opportunity arises, teach also. JERUSALEM PERSPECTIVE is an immeasurable resource.

Deborah R. Shields  
Lancaster, Massachusetts  
U.S.A.

Thank you very much for JERUSALEM PERSPECTIVE. I enjoy this magazine very much and find it extremely helpful to me as a Christian. I have only for a short time been aware of my Jewish roots and debt to the Jewish people. This magazine contributes to helping me know and grow as a Christian.

Mrs. Judith Hills  
Bexley, Kent, England



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The Jerusalem School's U.K. affiliate is: **CFI Communications**, 15 Teddington Business Park, Station Road, Teddington, Middx., TW11 9BQ (Tel. 0181-943-0363; Fax 0181-943-3767).

## ■ Center for Judaic-Christian Studies

The Center for Judaic-Christian Studies, directed by Dwight Pryor, is a non-profit organization that seeks to cultivate among Christians an appreciation of their Hebrew heritage. A founding member of the Jerusalem School, Dwight believes that to explore and understand the Jewish roots of the Christian faith is to expand and enrich the Christian experience. This premise is at the heart of the educational endeavors of the Center.

The Center has produced a 13-part television series, "The Quest: The Jewish Jesus"; published books, such as the award-winning *Archaeology of the Land of the Bible* (Mazar, Doubleday), and the best-selling *Our Father Abraham: Jewish Roots of the Christian Faith* (Wilson, Eerdmans); sponsored scholarly research in Israel; and conducted national conferences, seminars and lectures in churches of all denominations.

## ■ Centre for the Study of Biblical Research

The Centre for the Study of Biblical Research (C.S.B.R.), directed by Dr. William Bean, was founded in 1984 to augment the work of the Jerusalem School. C.S.B.R.'s initial focus was to generate funds to purchase computer equip-

ment for the School. (For the first years of the School's existence, C.S.B.R. was the School's only source of financial support.) C.S.B.R. now publishes *Fluent Biblical and Modern Hebrew*, a home-study Hebrew course, and acts as JERUSALEM

the local church as an aid to in-depth Bible study, and serve as a clearinghouse of information for people and organizations interested in a Hebraic perspective. HaKeshet devotes much of its efforts to disseminating the writings, lectures and



Dr. William Bean leading a synoptic study group at the University of Redlands.

PERSPECTIVE's U.S. subscription office. C.S.B.R. organizes conferences and seminars, and recently has established several synoptic gospel study groups that meet monthly in the southern California area. Dr. Bean's book, *New Treasures: A Perspective of New Testament Teachings Through Hebraic Eyes*, was recently published by Cornerstone Press.

## ■ HaKeshet

HaKeshet (Hebrew for "the Connection") is directed by Ken and Lenore Mulican. Ken is a microbiology supervisor. Lenore, the daughter of Dr. Robert Lindsey, is a faculty member at Oral Roberts University. She grew up in Israel and is fluent in Hebrew.

HaKeshet's principal objectives are to foster awareness of the Jewish roots of the Christian faith, promote teaching of the Hebrew language and culture in

sermons of Robert Lindsey. For example, it is possible to obtain from HaKeshet cassette tapes of sermons Robert Lindsey preached in Jerusalem in the late 1970s and early 1980s.

## ■ CFI Communications

CFI Communications, directed by Derek White, is the U.K. office of Christian Friends of Israel. Among CFI's main objectives are to impart to Christians an understanding of their Jewish roots and of modern Israel, and counter anti-Judaism embedded in Christian preaching, teaching and thinking. CFI directs much of its efforts toward education, publishing a bimonthly newsletter and monthly digest of current events in and around Israel, and producing videos and cassette tapes. CFI has also developed a wide range of practical assistance projects in Israel.

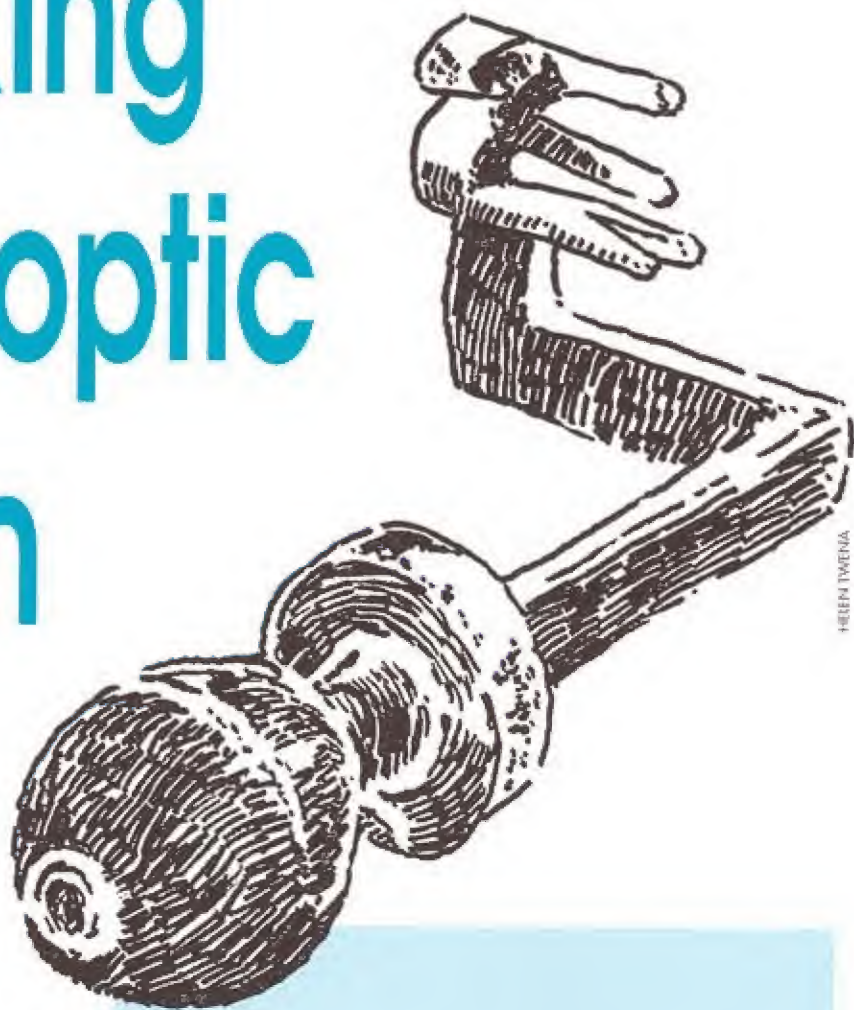


# Unlocking the Synoptic Problem

## Four Keys for Better Understanding Jesus

by Robert L. Lindsey

While translating the second gospel to modern Hebrew, pastor-scholar Dr. Robert Lindsey was forced to conclusions that ran counter to his seminary training. If correct, his conclusions have the potential for revolutionizing New Testament scholarship. In this article, Lindsey condenses the results of a lifetime of research.





Over several decades of laboring in the Greek texts of the synoptic gospels, I have come to recognize four keys for gaining a correct perspective of Jesus. These four keys, when applied properly to the synoptic gospels, help significantly in bringing Jesus and his teachings into focus.

## Hebrew Beneath the Greek



The first key is command of the biblical languages. Note my use of the plural—"languages." Knowledge of only Greek is not sufficient for studying the gospels. In 1959 when preparing a Hebrew translation of the gospel of Mark,<sup>1</sup> I discovered that much of Mark's text could be translated readily into Hebrew without changing the word order. This attracted my attention since Greek is a language whose meaning is conveyed more through the forms of words than the order of words in a sentence. Hebrew, however, is a language that depends largely on syntax, or the order of words in a sentence, to convey meaning. So, when I saw Greek sentences written with a word order like that of Hebrew,<sup>2</sup> I began asking the question: What has caused Mark's Greek to assume Hebrew syntax?

Word order was not the only Hebraism I noticed in Mark and the other two synoptic gospels. Hebrew idioms were also plentiful. For example, Jesus frequently talked about the kingdom of heaven. The Greek ἡ βασιλεία τῶν οὐρανῶν (*hē basileia tōn ouranōn*) is a slavishly literal rendering of the Hebrew expression מַלְכוּת שָׁמַיִם (*mal-KUT sha-MA-yim*, kingdom of heaven). In Hebrew the expression is literally "kingdom of heavens." The conspicuous plural, "heavens," is preserved in the Greek τῶν οὐρανῶν (*tōn ouranōn*).<sup>3</sup>

"Kingdom of heaven" and several other Hebrew idioms found in the synoptic tradition do not belong to biblical Hebrew. This raises another interesting question: If these idioms do not have antecedents in biblical Hebrew, whence do they come?

The Hebraic idioms and grammatical elements that I saw in the Greek of the gospels compelled me to conclude that the synoptic tradition stems from a source that was initially composed in Hebrew and then translated rather woodenly to Greek. Moreover, the presence of idioms which do not appear in the Hebrew Bible suggests that the first story of Jesus was writ-

ten in a post-biblical style of Hebrew, a style that is known today as Mishnaic Hebrew. This assessment dovetails nicely with the testimony of Papias, bishop of Hierapolis in Asia Minor in the mid-second century A.D.: "Matthew recorded in the Hebrew language the words of the Lord, and each person translated them as best he could."<sup>4</sup> The presence of post-biblical Hebraisms embedded in the Greek of the gospels also rails against explaining the Hebraic Greek of the synoptic tradition as being an imitation of the Septuagint's Greek.<sup>5</sup> If the writers of Matthew, Mark and Luke (especially Luke) were imitating the Greek of the Septuagint, which reflects Hebrew idioms originating in biblical Hebrew, how could they produce Greek reflecting idioms found only in post-biblical Hebrew?<sup>6</sup>

One final comment about Hebrew idioms: Most scholars tend to speak of the Semitisms of the gospels as stemming from Aramaic and not Hebrew.<sup>7</sup> Though I suspect that Jesus could converse in Aramaic, I do not believe this language was the one in which he preferred to teach. Why? As my friend and colleague, David Flusser, has pointed out, while there are sayings of Jesus in the gospels that can be retranslated into both Hebrew and Aramaic, and some that can only be retranslated to Hebrew, there are none that can only be retranslated to Aramaic.<sup>8</sup> Furthermore, rabbinic parables were always told in Hebrew.<sup>9</sup> The same is very likely true for the parables of Jesus.

## The Last Shall Be First



The second key is a correct understanding of the interrelationship of Matthew, Mark and Luke. Today, the vast majority of New Testament scholars assume that Mark was the first evangelist to write a gospel. Scholars who embrace this assumption are called Markan priorists. Markan priorists also believe that when compiling their accounts, Matthew and Luke *independently* copied Mark's gospel. I was once a Markan priorist because I had been trained in that mode of thinking as a seminary student. After working for several years with the Greek texts of Matthew, Mark and Luke to produce a new Hebrew translation of Mark, I simply had to abandon the conventional synoptic wisdom. Instead, I became a Lukan priorist.

When reading the first three gospels, we

### Opposite:

*Drawing of a key from the time of the Bar Kochva Revolt (132–135 A.D.). The key was found in a cave near Ein Gedi in 1961.*



should try to read synoptically. In other words, when reading a story in one gospel, we should keep an eye on the same story in the other gospel, or gospels, if the story is repeated. A story that is repeated in Matthew, Mark and Luke is said to belong to the triple tradition. A story that is repeated in Matthew and Luke, but not in Mark, is said to belong to the double tradition.

## Triple Tradition

Seventy-eight stories are shared by all three synoptic gospels. Fifty-nine of these seventy-eight triple tradition stories appear in the same order. For example, the Healing of the Paralytic (Mt. 9:1–8, and parallels), the Call of Levi (Mt. 9:9–13, and parallels), the Question about Fasting (Mt. 9:14–17, and parallels) have all been placed in the same spot in the general chronological skeleton of the synoptic tradition. So, in the triple tradition, Matthew, Mark and Luke achieved a high degree of consistency in ordering their stories.

The other nineteen stories of the triple tradition do not share a common order. For example, Luke placed Jesus' visit to the synagogue in Nazareth near the beginning of his gospel (Lk. 4:16–30), whereas Matthew and Mark placed it near the middle of their accounts (Mt. 13:54–58; Mk. 6:1–6a). The positioning of these nineteen triple tradition units in the overall synoptic framework is, however, always identical in two of the gospels: Matthew and Mark agree on the placement of eleven stories against Luke; Mark and Luke agree on the placement of eight stories against Matthew. (There are no instances where Matthew and Luke agree on story placement against Mark.) This pattern of agreement in the triple tradition indicates that the authors of Matthew, Mark and Luke copied from each other.

## Double Tradition

Leaving the triple tradition and moving to the double tradition, we see a different picture. There are forty-seven stories that are common to Matthew and Luke, yet only one of these stories is placed in the same order by both writers! That one story is John's Preaching of Repentance (Mt. 3:7–10; Lk. 3:7–9). This story appears at the beginning of both Matthew and Luke, the second story in their common story outline.

Of the forty-seven stories common to Matthew and Luke in the double tradition,

twenty-eight do not have a high overlap in vocabulary.<sup>10</sup> The remaining nineteen, however, display a stunning degree of verbal agreement. For example, the saying about serving two masters appears in Matthew 6:24 and Luke 16:13 in two different contexts. Matthew has the saying as part of his Sermon on the Mount discourse. Luke, on the other hand, has the saying appended to a parable about an unfaithful but shrewd servant. Though the saying (27 words in length) appears in two different contexts, the agreement in wording is one hundred percent except for the addition of οἰκέτης (*oiketēs*, household slave) in Luke's version.

## The Markan Cross-Factor

| Matthew-Luke in Triple Tradition | Matthew-Luke in Double Tradition |
|----------------------------------|----------------------------------|
| High Pericope-order Agreement    | Low Pericope-order Agreement     |
| Low Verbal Identity              | High Verbal Identity             |

The diagram illustrates the Markan Cross-Factor. It shows a cross-like pattern where the top-left and bottom-right quadrants represent the Triple Tradition (High Pericope-order Agreement, Low Verbal Identity), and the top-right and bottom-left quadrants represent the Double Tradition (Low Pericope-order Agreement, High Verbal Identity). The crossing lines indicate the divergent and convergent patterns of agreement and identity between the gospels.

## Markan Cross-Factor

The sum total of these observations results in what I call the "Markan Cross-Factor."<sup>11</sup> In triple tradition, the presence of Mark prevents Matthew and Luke from agreeing extensively on wording, but allows Matthew and Luke to agree on the placement of stories. In double tradition, Mark's absence prevents Matthew and Luke from agreeing on the placement of stories, but allows them to agree on wording. The only way Mark could have generated this pattern of divergence and convergence is if he stands between Matthew and Luke. Thus, the synoptic order of dependency must be either Matthew→Mark→Luke or Luke→Mark→Matthew.

Mark's method of reworking his gospel source offers clues which allow us to determine that Luke→Mark→Matthew correctly delineates the line of dependency and interrelationship of the synoptic tradition. When translating Mark's gospel, I encountered certain repeated words and expressions that resisted translation into Hebrew. The best example of such an expression is *καὶ εὐθύς* (*kai euthys*, and



immediately). The word εὐθὺς (*euthys*) appears in Mark forty-two times, but only once in Luke (vs. 6:49)! Moreover, Mark and Luke never agree on the use of this expression. There is no parallel in Mark opposite Luke's lone example of *euthys*; it occurs in a double tradition context. On the other hand, the un-Hebraic *euthys* finds expression in Matthew's gospel in seven verses, all with parallels in Mark.<sup>12</sup> This pattern suggests to me that Mark is reworking Luke, and Matthew copying Mark.

The example of *kai euthys* is one of many that could be listed to demonstrate Mark's habit of altering Luke's wording. Mark's method of reworking Luke's gospel includes synonymic interchanges, supplemental details and the lifting of words and phrases from other sources, which include other books of the New Testament, books of the Hebrew Scriptures, and even extra-canonical literature.<sup>13</sup>

Now, if Mark is changing Luke's wording, and these changes find expression in Matthew's text because Matthew is dependent on Mark, then this should impact the way we read the synoptic tradition. To get back to the truest representation of Jesus in the synoptic tradition, we should rely more heavily on Matthew and Luke. In the triple tradition, as a general

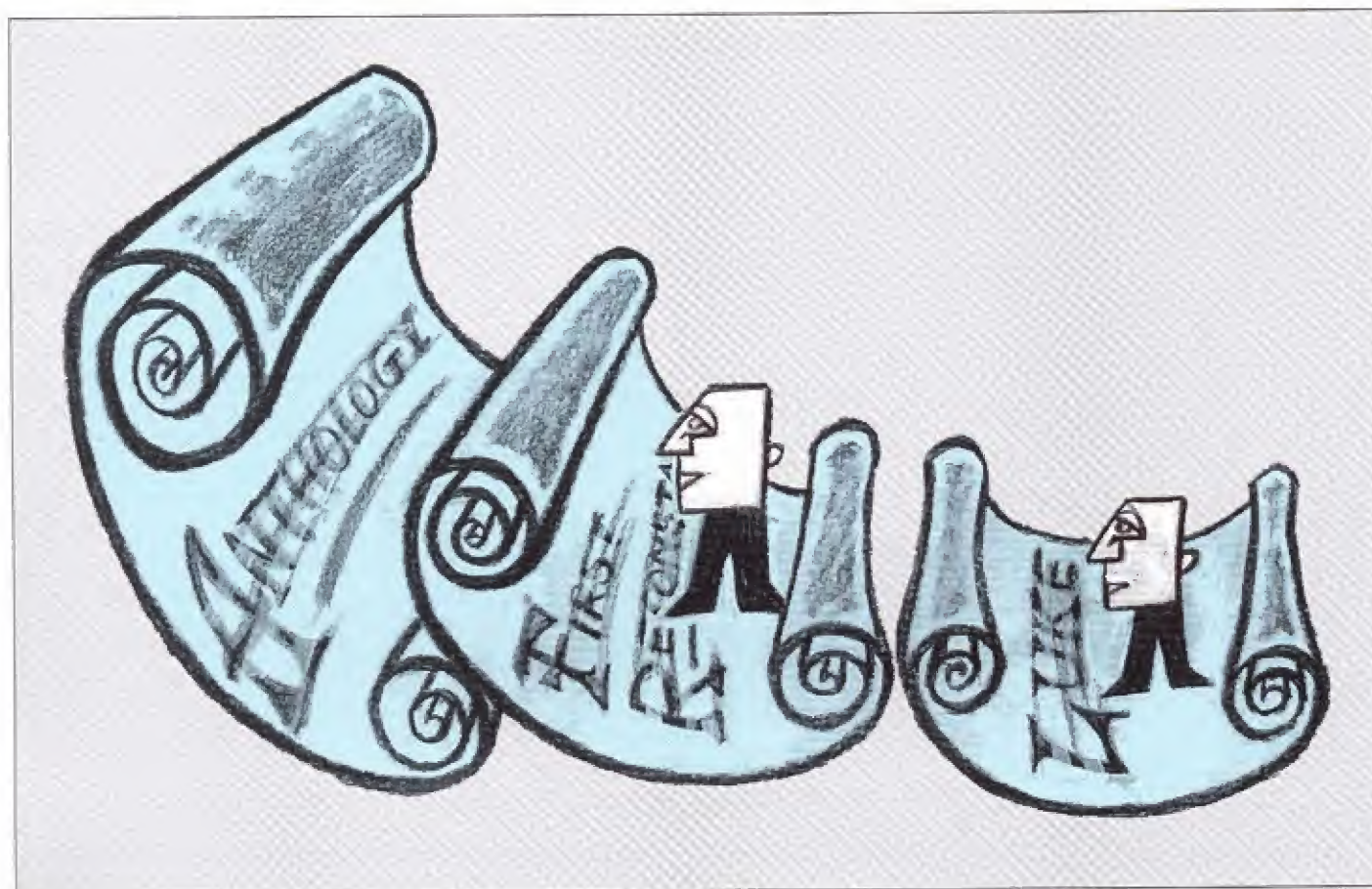
rule, Luke's text is superior to that of Matthew and Mark, except where Matthew departs from Mark's wording. When Matthew departs from Mark's wording, his texts are often very easy to translate into good idiomatic Hebrew, an indication that the material is stemming from an early Hebrew source. In the double tradition, when Matthew and Luke's wording is in high agreement, both gospel writers have preserved material that shows relatively few traces of editing in the Greek stages of transmission. Where Matthew and Luke's gospels display low agreement in wording in the double tradition, Matthew's version is usually preferable to Luke's.<sup>14</sup>

## Pre-synoptic Sources



The third key for bringing Jesus and his teachings into focus is recognizing that Luke used two and not one written source. One source was an unabridged scroll that clumped events from the life of Jesus, his teachings and his parables in an anthology-like format. That is, incidents were grouped in one place, teachings in a different

*As we attempt to look through Luke's gospel at its two sources, our view of the Anthology is sometimes obscured by the First Reconstruction (the scroll closer to Luke).*



HELEN TWENGA



place, and parables in still another. This arrangement obfuscated the original, chronological order of the life of Jesus. No one knows what motivated the writer of the Anthology to break up the original story order. One suggestion is that the new arrangement was intended to facilitate lectionary readings in the early church.<sup>15</sup> The material preserved in this scroll is of high historical value for trying to view Jesus against the backdrop of Second Temple-period Judaism. When this material percolates through the synoptic gospels, we may have in Jesus' speech a Greek translation of the original Hebrew words he spoke. A good example is Matthew's Sermon on the Mount. In fact, the eminent Jewish philosopher Martin Buber used to cup his hand to his ear as he read passages from the Sermon on the Mount to his students in Jerusalem and whisper, "If you listen carefully, you can hear Jesus speaking Hebrew!"

Out of this longer, anthologically arranged scroll came a second, shorter scroll. Whoever compiled this second scroll used the Anthology as his primary source. (One can see this by examining the Lukan doublets: one of each pair apparently has been copied from the longer,

more Hebraic Anthology; the other, a revision of the first, has been copied from Luke's second source, the shorter First Reconstruction.) The new work imparted to the *Life of Jesus* an artificial, chronological framework and retained a large number of Jesus' aphorisms. The writer of this new, abridged text reworked the material from the longer scroll. He, in my judgment, is responsible for spawning such ideas in the synoptic tradition as the "Messianic Secret" (the idea that Jesus attempted to conceal his messiahship),<sup>16</sup> and the idea that the kingdom of God and the Parousia are synonymous.<sup>17</sup>

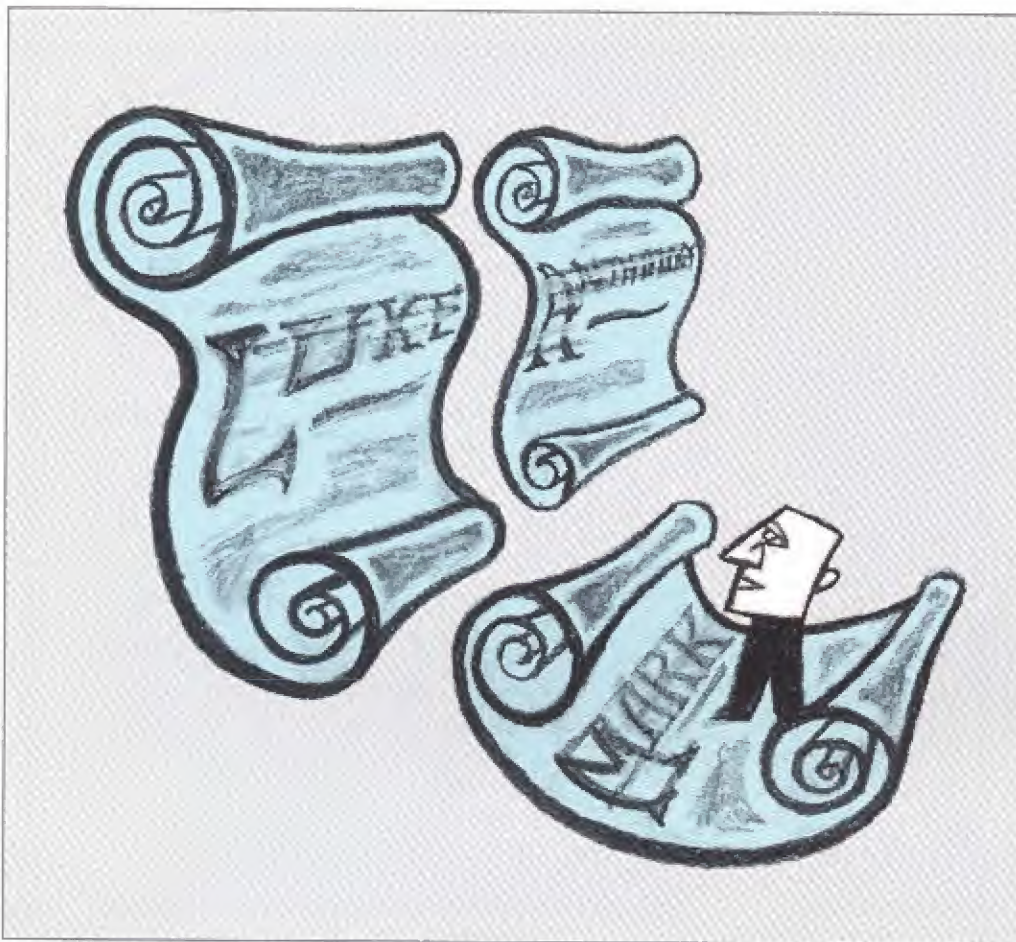
## Lukan Doublets

It was the "Lukan doublets" which lead me to the conclusion that two distinct sources lay underneath Luke's text. (The term doublet refers to a saying or story that is repeated in a gospel.) As a rule one component of a Lukan doublet falls in Luke 8-9, and the other in chapters 11-12, 14, 17 and 19 of Luke. The components of the Lukan doublets that appear in Luke 8-9 usually are found in parallel passages in Mark's gospel, whereas the components

of the doublets that appear in Luke 11-12, 14, 17 and 19 do not have parallels in Mark's gospel. Markan priorists tend to explain this in terms of Luke's copying the first doublet component from Mark and the second from a source designated "Q." There is, however, evidence to suggest that Mark copied the first set of doublet components from Luke and opted to omit the second set of components because of redundancy. Luke did not mind repeating, but Mark apparently felt differently.

The two sources upon which Luke relied, namely, the longer, anthologically arranged text, and the shorter, reconstructed text, are what generated the doublets in Luke. Luke copied one doublet component from the first source, and the other from the second source. The components Luke copied from the first source, the longer account, are still found embedded in their original contexts, while the components Luke copied from the

*The author of Mark almost never copies from the Anthology, preferring to rework those parts of Luke that show hints of chronology.*





second source, the shorter account, are dislocated aphorisms grouped together in lists.<sup>18</sup> The doublet components stemming from the longer account show few or no indications of Greek stylization. The aphorisms of the shorter account, however, show traces of literary refinement to bring them in line with good, idiomatic Greek.

This enables us to understand why in the forty-seven double tradition stories there are nineteen that display a remarkable overlap in wording between Matthew and Luke, and twenty-eight that do not. The longer, anthological text, which Matthew and Luke shared as a common source, allowed the high, verbal agreement in the case of the nineteen. The shorter, reconstructed text, which only Luke knew, was the source of the verbal disparity in the case of the twenty-eight. In other words, in the nineteen instances Matthew and Luke were copying the same source—the longer account; but in the twenty-eight, Matthew copied the longer account and Luke the shorter account.

## “Minor” Agreements

Luke’s two sources resolve a conflict in the triple tradition material that has taxed the credibility of Markan priority—the minor agreements of Matthew and Luke. Markan priorists maintain that Matthew and Luke copied Mark *independently*. If so, one would expect Matthew and Luke to agree in wording against Mark rarely, if ever. Such agreement against Mark would be a matter of remarkable coincidence. This, however, is not the case. Matthew and Luke agree frequently against Mark in the triple tradition.<sup>19</sup> These agreements are not lengthy, usually involving only a word or two. Therefore, in one sense, it is not incorrect to call them “minor”; but Markan priorists attempt to downplay these agreements, and refer to them as “minor” to imply their insignificance.

The stemma that Markan priorists propose to delineate the interrelationship of the synoptic gospels cannot adequately accommodate

the minor agreements.<sup>20</sup> The stemma I propose can explain the minor agreements. In the triple tradition, whenever Matthew abandoned Mark’s lead and briefly copied from the longer, anthological scroll, Matthew and Luke were able to agree against Mark in wording. But when Matthew copied from Mark, Matthew and Luke could not achieve agreement.<sup>21</sup>

## Putting the Scroll Together



The fourth key is recognizing that there are congruent units, separated in the synoptic tradition, that must be recombined in order to be appreciated fully. In the original Hebrew biography of

Jesus there apparently was a pattern to a number of gospel stories: 1) an incident that involved Jesus; 2) a teaching that he spun out of the incident; and 3) a pair of parables to reinforce the teaching.

The basic source common to Matthew, Mark and Luke is the longer, anthological text. It should not be confused with what scholars call Q, the source of the double tradition, since traces

*The author of Matthew copies from the Anthology and from Mark. When he finds that both sources have the same story, he weaves the two versions together as he writes his own.*



HELEN FOWLER



of Q-like material—the “minor agreements”—find expression in the triple tradition, too.

The shorter, reconstructed text was derived from the longer, anthological text. This reconstructed text lies behind the doublet components of Luke 8–9, Luke’s version of the Lord’s Prayer, Luke’s Sermon on the Mount, and oth-

I accidentally, or perhaps more accurately, providentially, combined Luke 5:27–32 with Luke 15:4–10. In the first passage, answering his critics, Jesus states that he has come not to call saints but sinners to repentance. This is exactly the point of two parables found ten chapters later in Luke. Jesus’ answer, a statement of his mission to the outcasts of society, and the two parables, illustrations of his statement, probably were spoken on the same occasion and constituted a single unit.<sup>22</sup>

The discovery that many short synoptic units may be dislocated parts of longer stories, and that we can sometimes restore these stories by joining their scattered parts, has vast implications. After the first joining of two distant passages, I and several of my students continued to attempt restoring longer stories from passages in Matthew and Luke. To date, over a dozen such stories have been identified.<sup>23</sup> As a rule, these stories have three elements: opening incident, discourse of Jesus, and two final parables.

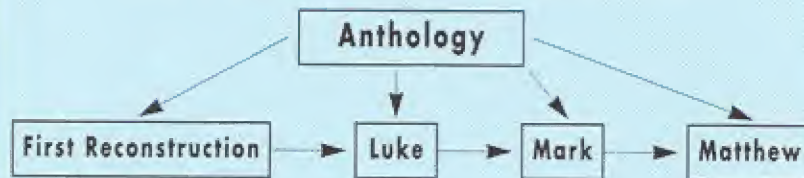
When the writer of the longer, anthological text began to reorganize the Greek translation of the Hebrew biography of Jesus, he first took the beginning of each story—the incident—and wrote it down anew in a collection of such incidents. He then took the discourses from each story and placed them in the second part of his collection. Finally, he gathered all the parables and put them in a section of their own.<sup>24</sup>

Thus, this collection perhaps contained the entire story of Jesus, but without its earlier, more chronological form. The author of the shorter, reconstructed text noticed, as did, no doubt, the synoptic gospel writers, that the Anthology contained hints of a former chronological biography of Jesus. He attempted to reconstruct part of that biography using excerpts from the Anthology. Luke saw what the reconstructor had done, and used the reconstructor’s text for the outline of his gospel. Mark and Matthew followed suit, also trying to give their accounts chronological order, although without a first-hand acquaintance with the reconstructed text.

## Conclusion

The four keys enumerated above are crucial for resolving the difficulties presented by the synoptic problem. Though an erudite subject that disinterests most Christians, the synoptic problem—the interrelationship of Matthew, Mark and Luke—impacts even simple, pious men and women sitting in the pews. Why? When people read Matthew, Mark, Luke and

## THE POWER OF THE ANTHOLOGY



In addition to internal evidence within the synoptic gospels for an earlier Hebrew biography and its Greek translation, there is good reason to suppose that the immediate sources of the synoptic gospels were: 1) the Anthology, and 2) the First Reconstruction. The Anthology was a compilation made by separating and dividing the story units of the Greek translation. The First Reconstruction was an abridgment and revision of the Anthology.

Luke was the only gospel writer who

had the First Reconstruction before him. He copied some story units from it, and some from the Anthology. Mark, knowing both the Anthology and Luke, was able to select from Luke’s gospel those passages that Luke had copied from the First Reconstruction. Matthew also knew the Anthology, and inserted many of its stories into the skeleton of stories he borrowed from Mark.

Thus, from the perspective of Lindsey’s hypothesis, the synoptic gospels point back to one basic source—the Anthology.

er passages. The editor of this collection of excerpts apparently lifted various units from the anthological text in an attempt to give the essence of Jesus’ life and teaching. He was certainly a Greek writer working with Greek materials, and he edited these texts in a way that impressed Luke.

The chronological order of the gospels was obscured by the writer of the anthological text. Therefore, whatever chronological framework Luke received from his two sources, he got from the reconstructed text. Mark read Luke and was influenced by Luke’s ordering of story units. He copied from Luke most of the stories that had some sort of chronological arrangement. Matthew did not know Luke or the shorter, reconstructed text, but based his story order on Mark’s gospel, and drew extensively from the anthological text.

## Longer Stories

In 1979 in a seminar at the Hebrew University conducted by Professor David Flusser,



John, they instinctively tend to harmonize them. Thus, a story like the so-called "Cleansing of the Temple," which appears in all four gospels, is primarily understood in light of the account with the strongest voice and most details. In this case, John's testimony (Jn. 2:13-17) overwhelms Luke's (19:46-47). But if, in fact, Luke 19:46-47 has preserved the truer picture of Jesus, then we are unwittingly placing certain expectations on John's account that it cannot fulfill.

This example serves well to communicate the point: Our perception of Jesus and, ultimately, the efforts we make at putting his teaching into practice, are based upon the stories we read in the gospels. That brings us face to face with the synoptic problem.

The first three keys help isolate those strata of the synoptic tradition that provide the truest historical sketch of Jesus. Like a metal detector, which buzzes when it passes over precious metal buried beneath the soil's surface, the first key, the Hebrew language key, points to Jesus' words encased in the slavishly rendered Greek of the synoptic gospels.

The next two keys, a correct understanding of the interrelationship of the synoptic gospels and Luke's use of two written sources, help in isolating the magnificent, highly Hebraic material originating in the Anthology. This material has percolated through several stages of transmission in the synoptic tradition and has found expression primarily in Matthew and Luke. As a general rule, in triple tradition, Luke's text is more reliable than the text of Mark and Matthew. In double tradition, Matthew's text is usually superior to Luke's text in the twenty-eight story units that do not have high verbal agreement with Luke. In the nineteen remaining double tradition units, Matthew and Luke are equally reliable.

A helpful way to envision the task of trying to gain glimpses of the older, anthological account might be to imagine an eclipse of the sun. The sun represents the older account, which contains the highly Hebraic stories of Jesus, and the moon the reworked, shorter account. The shorter account eclipses our view of the older account. Happily, it is possible through dedicated linguistic study to understand the nature of these two basic sources of the synoptic tradition and how and where they find expression in our gospels.

The fourth key—recognizing that in the synoptic gospels there are scattered story units that were once part of a congruent whole—assists to some degree in recovering the lost chronological framework. Early in the transmission process, the chronological skeleton was

blurred by the hand of the Anthology's compiler. The author of the shorter account, as well as Luke, as he himself tells us in his prologue (Lk. 1:3), tried to restore a sense of chronology. Not having access to the original Hebrew scroll or its Greek translation, Luke's chronological outline was not completely accurate, as the placement of the double tradition units clearly demonstrates. Through careful linguistic and literary analysis, however, further progress can be made in gaining a better understanding of the Hebrew scroll's chronology.

The process of implementing these keys to unlock the synoptic problem is sometimes like wandering in a desert—dry and grueling. Acquiring the necessary linguistic skills requires decades of disciplined study. Mastering biblical and mishnaic Hebrew and koine Greek is no short-term goal. But, in the end, the reward far exceeds the sacrifice: a clearer picture of Jesus, a renewed appreciation of his teaching regarding his father in heaven and the explosive redemptive movement he was leading, which he called the kingdom of heaven. JP

*Out of esteem for our teacher, Robert Lindsey, we have collaborated to make this article and his forthcoming "Paraphrastic Gospels" available to readers of Jerusalem Perspective. They mark the end of Robert Lindsey's scholarly career. With his health waning and incapacitated by a series of strokes that accompanied the diabetes from which he suffered, Dr. Lindsey was unable to see these articles through the editorial process, completing only a first or second draft of each. Though we could not preserve Dr. Lindsey's writing style, great effort was made to preserve faithfully the content of his articles. We are responsible for the articles' conclusions and endnotes. —Joseph Frankovic and David Bivin*

1. For accounts of Dr. Lindsey's attempts to translate the gospel of Mark, see Robert L. Lindsey, *A Hebrew Translation of the Gospel of Mark*, 2nd ed. (Jerusalem: Dugith Publishers, 1973), pp. 9-65; idem, *Jesus Rabbi & Lord: The Hebrew Story of Jesus Behind Our Gospels* (Oak Creek, WI: Cornerstone Publishing, 1990), pp. 15-27.

2. Compare, for example, Luke 4:33: "And rebuked him [the demon] Jesus saying...." The sentence begins with "and" followed by the principal verb, and then the subject—typical Hebrew word order.

3. Other examples of Hebrew idioms embedded in the Greek text of the synoptic gospels are: "bad eye" (Mt. 6:23); "bind" and "loose" (Mt. 16:19); "cast out your name evil" (Lk. 6:22); "lay these sayings in your ears" (Lk. 9:44); "set his face to go" (Lk. 9:51); "give a ring on his hand" (Lk. 15:22); and "lifted up his eyes and saw"

(continued on page 38)



# Reading the Landscape



## NEOT KEDUMIM—THE BIBLICAL LANDSCAPE RESERVE IN ISRAEL

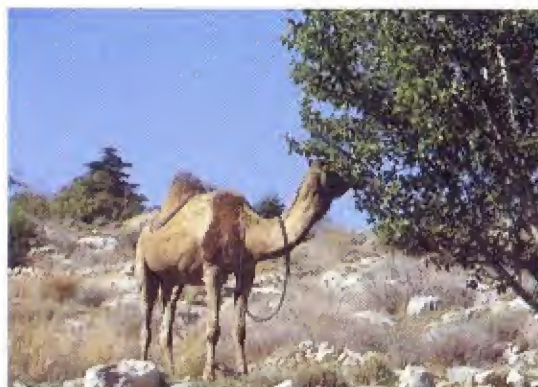
by Beth Uval

**A** lively group of children are grinding wheat kernels between two stones, in preparation for baking their own pita-bread. In a nearby grainfield, visitors are searching for tares among the wheat. Another group are

tasting ripe sycamore figs and learning why it was a sycamore tree that Zacchaeus climbed in Jericho. Under a grape arbor in "Isaiah's Vineyard," yet another group of visitors are munching ripe, sun-warmed fruit as their guide explains the vine-to-wine process and the symbolism of the grape.

This is Neot Kedumim, 625 acres of reconstructed biblical landscapes in Israel's Modi'in region (2,000 years ago home to the Maccabees, today ten minutes from Ben-Gurion Airport).

Neot Kedumim was built, quite literally, with a spade in one hand and the Bible in the other. Stone by stone and tree by tree, the staff has transformed once-barren hills and valleys into a network of pastoral landscapes representing regions of ancient Israel or themes of the Bible. Centuries-old transplanted olive trees thrive on the "Hill of the Menorah," almond







וידבר על העצים מן-הארץ אשר בלבנון  
ועד האזוב אשר יצא בקיר...  
ויבאו מכל-העמים לשמע את חכמת שלמה (מלכים א', ה, יז-יח)

KING SOLOMON SPOKE OF THE TREES,  
FROM THE CEDAR THAT IS IN LEBANON TO THE HYSSOP THAT GROWS  
OUT OF THE ROCK... AND MEN CAME FROM ALL NATIONS TO HEAR THE  
WISDOM OF SOLOMON. (1 KINGS 5:13-14)





**Above:**  
*Neot Kedumim's "Pool of the Date Palms." A pomegranate tree flowers in the foreground.*

**Page 18 top:**  
*Ripe wheat, a flowering pomegranate tree and a spreading date palm in the Seven Varieties area of Neot Kedumim.*

**Page 18 bottom:**  
*Neot Kedumim's resident camel demonstrates her ability to eat almost anything. When domesticated, the camel revolutionized trade and travel in the ancient Middle East.*

**Page 19:**  
*Hyssop (growing out of the rock, cf. 1 Kgs. 4:33) and a cedar of Lebanon in the "Garden of Wisdom Literature" at Neot Kedumim.*

trees bloom in the "Garden of Choice Products," and cedars native to Lebanon are being persuaded to grow in the "Garden of Wisdom Literature."

The world's only biblical landscape reserve, Neot Kedumim brings together the worlds of nature and the Bible. The text is placed in its original context—the land—in order to show how the biblical tradition has incorporated Israel's nature and agriculture and used them to convey important ideas.

Take, for instance, as simple and common a landscape feature as the various thorns and thistles that grow everywhere during Israel's long, hot, dry summer. A nuisance for farmers everywhere, these prickly plants are particularly troublesome for those who work the land in Israel's arid climate, where thorns and thistles are the prevalent wild weed. Now, as in biblical times, farmers in Israel wage a constant battle against the many varieties of thorns that threaten to take over their fields—as every gardener knows, if left alone, the weeds always win. Useful only as fencing (certain varieties served as "biblical barbed wire") or as fuel, these dry thorns and thistles can also cause a single careless spark to catch fire and sweep through acre after acre of cultivated fields. If destroyed or abandoned, inhabited

areas will typically be covered with various thorny plants.

Small wonder, then, that thorns and thistles, briars and brambles, figure throughout the Scriptures as signs of curse, punishment and destruction.

When Adam is expelled from the Garden of Eden, the soil is cursed: "It will produce thorns and thistles for you" (Gen. 3:18).

Prophesying destruction, Isaiah declares that "every place where there were a thousand grapevines, worth a thousand shekels of silver, will become briars and thorns" (Isa. 7:23).

In the parable of the sower, the thorns, often growing at the edge of a grain field, are destructive: "Some seed fell among the thorns, and the thorns grew up and choked it," as "the cares of the world and the lure of wealth choke the word" (Mt. 13:7, 22).

The crown of thorns is a special case. One of the leading candidates for the crown of thorns is a spiny shade tree bearing small, crabapple-like fruit, called jujube in English, *תָּזַע* (*ta-TAD*) in Hebrew, and *Zizyphus spina-christi* in Latin. This is also the tree that features in the parable of Jotham (Judg. 9).

Jotham, the youngest half-brother of the unscrupulous Abimelech, arrives on the scene as Abimelech's unruly followers are about to



crown him king. Rather than risk a head-on confrontation with the Abimelech faction, Jotham tells the crowd a parable about trees: Once the trees were looking for a king. The olive, fig and grapevine—highly valued plants in biblical times—each refused. Only the *atad* agreed, saying: “If you really mean to anoint me as your king, then come and take shelter in my shade” (Judg. 9:15).

Jotham’s audience, people of the land, were familiar with the *atad*: its initially appealing shade and fruit, but also its aggressive thorniness, the secondary importance of its fruit compared to the olive, fig and grape—and most of all, the fate of anyone who “takes shelter in its shade.” For the *atad*’s wide-spreading roots, extending as far as the shade of its branches, are notorious for leaching all nourishment from the soil. As the people well knew, anything planted under the shade of the *atad* had a dismal future. The subtext regarding the impending kingship of Abimelech was clear—and Judges 9 goes on to describe a bloody civil war between Abimelech and his former supporters that broke out only three years after he became king.

When the crown of thorns appears in Matthew 27 as an instrument of mockery and ridicule, it is against the background of dozens of uncongenial biblical thorns, from the early chapters of Genesis onward. The identification of the *atad*, the *Zizyphus spina-christi*, as both the tree representing the false and destructive king in Jotham’s parable and the crown of thorns adds a note of particularly cruel irony.

\*\*\*

“Neot” means pastures or places of beauty (as in Ps. 23, “He makes me lie down in green pastures”). “Kedumim,” meaning ancient, also contains the Hebrew root that indicates forward movement in time, and expresses the biblical landscape reserve’s underlying philosophy of future growth based on understanding of past roots.

Neot Kedumim is, strictly speaking, not a nature reserve but a partnership between human effort and the forces of nature. The tract allocated by the Israeli government in 1965 had nothing on it to preserve; centuries of overgrazing, battles, and neglect had eroded the land down to bare rock. Founder Nogah Hareuveni and what was at first a handful of dedicated people began by trucking in thousands of tons of soil, reconstructing ancient terraces to hold it, and digging reservoirs to catch the precious rainwater. This effort has been recognized worldwide as a model of “restoration ecology”—the reconstruction of landscapes human activity has destroyed.

Today, miles of comfortable, wheelchair-accessible paths crisscross the hills and valleys in the gently rolling land of the Shephelah, where the Judean Hills start rising from the flat coastal plain.

Along with hundreds of varieties of plants are ancient and reconstructed olive and wine presses, threshing floors, cisterns and ritual baths. A camel, sheep, goats, and cows of the native, lean variety graze in the fields. “Sukkah” shelters protect visitors from the rain or sun, according to season. “Woodland stages” surrounded by wooden benches seating up to 1,500 offer a pastoral setting for special events.

What becomes clear at Neot Kedumim is that while the universal messages of the Bible echo around the world, the text, in all its hundreds of translations, always speaks in a particular idiom—that of Israel’s nature and agriculture.

Walking through the reconstructed olive groves, vineyards and grainfields at Neot Kedumim, sitting in the shade of its transplanted date palms, enjoying the fragrance of the myrtle and hyssop that now flourish in its rolling hills, this “ancient Esperanto”—the language of Israel’s ecology—lives for us as it did for our agrarian forebears, the people of the Bible. **JP**

*Neot Kedumim is dedicated to exploring and demonstrating the ties between the biblical tradition and the nature and agriculture of the land of Israel, as expressed in Jewish and Christian prayers, holidays and symbols. The reserve’s reconstructed biblical landscapes are open to guided and self-guided tours by groups and individuals. For information, call 972-8-233840, fax 972-8-245881, or write to Neot Kedumim, P.O. Box 1007, Lod 71100, Israel.*

*Operating an ancient olive press at Neot Kedumim. Olive oil was an essential product in ancient times, important for lighting homes and the Temple Menorah. As a sign of their special functions and endowment with the divine spirit, priests and kings were anointed with olive oil mixed with various plant essences. As the Greek christos means “anointed,” the English “messiah” derives from the Hebrew מָשִׁיחַ (ma-SHI-ah, anointed).*







# Streams of Living Water

THE FEAST OF TABERNACLES  
AND THE HOLY SPIRIT

by Beth Uval

This year the festival of Sukkot, or Tabernacles, takes place on October 9-16. JERUSALEM PERSPECTIVE has asked the famous biblical landscape reserve, Neot Kedumim, to provide our readers with some of the reserve's wonderful insights into this festival, and Neot Kedumim staff member Beth Uval has contributed the following.



*On the last and greatest day of the Feast, Jesus stood and cried out, "Let anyone who is thirsty come to me, and let him who believes in me drink. As the Scripture has said, 'Streams of living water will flow from within him.'" Now he said this about the Spirit, which believers in him were to receive... (Jn. 7:37-39, NRSV, NIV).*

**J**esus was speaking during the holiday of Sukkot, the Feast of Tabernacles. He had gone up to Jerusalem to celebrate the Feast, one of the three biblical pilgrimage festivals.

The Feast of Tabernacles comes at a crucial juncture in Israel's agricultural cycle—the end of one agricultural year and the beginning of the next. The farmers finish harvesting the grapes, figs, pomegranates and dates. Soon the ripe olives will be picked. Sukkot is thus a time of rejoicing and thanksgiving.

But this is also the time when thoughts and prayers turn anxiously toward the year's first rains, which in Israel often begin soon after Sukkot.

Today as in biblical times, people who live in Israel have an acute awareness of the value of water. During the long, rainless summer months—at least half the year—the ground

has become parched and much of the wild vegetation has dried. All await the first fall rains that will bring the earth back to life.

Nor is this a mere romantic longing for some green shoots among the thorns and thistles that prevail in the summer. Without the rains in their proper season, there will be no wheat or barley, no grapes, figs or pomegranates, no dates or olives—the seven crops that sustained life in biblical times. Then, and to a great extent now, if there is no rain, there is no life.

Given this utter dependence on an often scarce and precarious rainfall, it is not hard to understand how "living water"—an ever-flowing source of that which is precious and life-giving—became a predominant biblical metaphor for the Holy Spirit. The above verse from John 7, in which Jesus promises the believers "streams of living water," is just one of many examples.

Jewish tradition sees Sukkot as the time when the coming year's rains are determined, and several of the holiday's customs relate to the plea for adequate rainfall.

On each of the seven days of the holiday, water was drawn from the Shiloah (Siloam) spring near Jerusalem, brought to the Temple with great fanfare and poured over the altar, representing the hope for a year blessed with rain.

*(continued on page 37)*

**Opposite:**

*A citron (etrog) tree. This tree's fruit is equated in Jewish tradition with the "fruit of goodly trees" (Lev. 23:40), one of the "four species," whose use is prescribed for the Sukkot celebration.*

**Below:**

*A date palm (foreground) and willow-poplar beside the "Pool of Solomon" at Neot Kedumim.*







*During their first furlough, members of the Lindsey family "enjoy" a checkup (Dallas, Texas, Jun. 1948).*

## How to Know Jesus? Follow Lindsey!

I believe that without Robert Lindsey's approach to the first three gospels the way to Jesus' person and message remains barren. Modern, pseudo-critical, New Testament scholarship has not helped us in making a way to Jesus, but has added even new obstacles to the old. Only with regard to one point was there essential progress already in the nineteenth century: an attempt to learn the Jewish background of the beginnings of Christianity. Lindsey, however, provided assistance in another domain. This happened because he learned well both Greek and Hebrew. By living in Israel among Jews, Lindsey learned Hebrew not as a

dead but living language. That enabled him to discern between the originally Greek and originally Hebrew linguistic elements in the gospels and to reach rightly the conclusion that Mark was not the oldest gospel, on which Matthew and Luke depend. The erroneous assumption of Markan priority was and continues to be the dominant, inveterate prejudice in modern New Testament scholarship. Lindsey has shown that Mark redacted and rewrote his earlier Greek source (or sources), and that vestiges of this Markan revision are highly visible in Matthew. Since no such Markan vestiges can be discovered in Luke, Lindsey became convinced of the priority of Luke over and against Mark and Matthew. Later on, by a kind of intuition, he came to the additional conclusion that our extant gospel of Luke was known to Mark and was used in his redactional work. These are the main achievements of Lindsey's synoptic theory.

It is not my task here to explain all the reasons that the unjustified predilection for Mark's gospel came into existence, and why it became more or less a dogma of New Testament scholarship. One of the reasons, however, is surely insufficient knowledge of Greek and especially Hebrew linguistics. Another, not unrelated factor is that the point of departure for almost all New Testament scholars is theological observation and not the method of literary criticism. Already in 1963, without knowing much about Lindsey's work, I published in German a programmatic study with the name "Die konsequente Philologie und die Worte Jesu" (*Almanach auf das Jahr des Herrn 1963* [Hamburg, 1963], pp. 39-73), where I attempted to explain that an analysis of the gospel texts according to the method of historical-literary criticism used in other spheres of literature, must precede theological and historical considerations. I believe that I was right.

One can see that my methodological approach was not identical with that of Lindsey. While he built his analysis primarily upon linguistic problems, I began with an analysis of the gospel texts' content. In the beginning Lindsey used to jest about "Flusser's German method," but it soon became clear that our results corroborated one the other. I have acknowledged that Lindsey's linguistic approach is right,\* and without his discovery of the secondary nature of Mark, my own further achievements would be unthinkable.

In our day and age it is still difficult in New Testament circles to change direction and adopt the results of Lindsey's revolutionary start. It will take considerably more time until scholars will be ready to follow Lindsey. To put it simply,



Lindsey is in most points of his contribution right. He is correct in supposing that the earlier stratum behind the first three gospels was Hebrew. In order to discover Jesus, his sayings and deeds, one must try, as far as it is possible, to recover the Hebrew stratum underlying our gospels. It is also true that Mark is neither the earliest gospel nor the gospel upon which both Matthew and Luke depend. In reality, Mark has thoroughly rewritten his Greek source, or sources. His gospel was known to the author of Matthew and, unfortunately, Matthew relied upon it when he wrote. Luke's gospel, on the other hand, did not suffer from Markan influence. Luke is the oldest gospel of the three, and it is most likely the case that his wording influenced the wording of Mark's gospel and not vice versa.

Without removing the inveterate obstacles generated by the widespread prejudice in New Testament scholarship against Luke in favor of Mark, and without the lead of Lindsey's method, I am convinced that we will continue to flounder in our attempt to approach Jesus and his message.

PROF. DAVID FLUSSER



KURT BEN-JOSEPH

"See, for example, my discussion of Lindsey's synoptic theory in "Jesus," *Encyclopaedia Judaica* (Jerusalem: Keter Publishing House, 1972), 10:10-14.

**Above:**  
With the birth of Debbie (sitting on Margaret's knee) in 1956, the Lindsey family is at full strength (Jerusalem, fall of 1957).

**Left:**  
While on furlough in 1959/60 at Southeastern Baptist Seminary in Wake Forest, North Carolina, Lindsey consults faculty members, such as Prof. Elmo Scoggins (right), about the difficulties he is experiencing in translating Mark's gospel to Hebrew.





## Practicing What He Preached

**I**n 1962, as a student in Jerusalem, I found my church home at the Narkis Street Baptist Church. Dr. Bob Lindsey was the pastor of this small congregation of about twenty-five people. I particularly enjoyed his Bible studies before the worship service.

What caught my attention was his approach to studying the gospels. He had been preparing a new Hebrew translation of the New Testament for the Hebrew-speaking, Christian congregations in Israel. As he translated the Greek synoptic gospels, he discovered, to his amazement, that their word order and idiom were more like Hebrew than Greek. This convinced him that the original *Life of Jesus* had been written in Hebrew. Consequently, when studying a saying of Jesus, he always liked to ask, "What did Jesus say in Hebrew?"

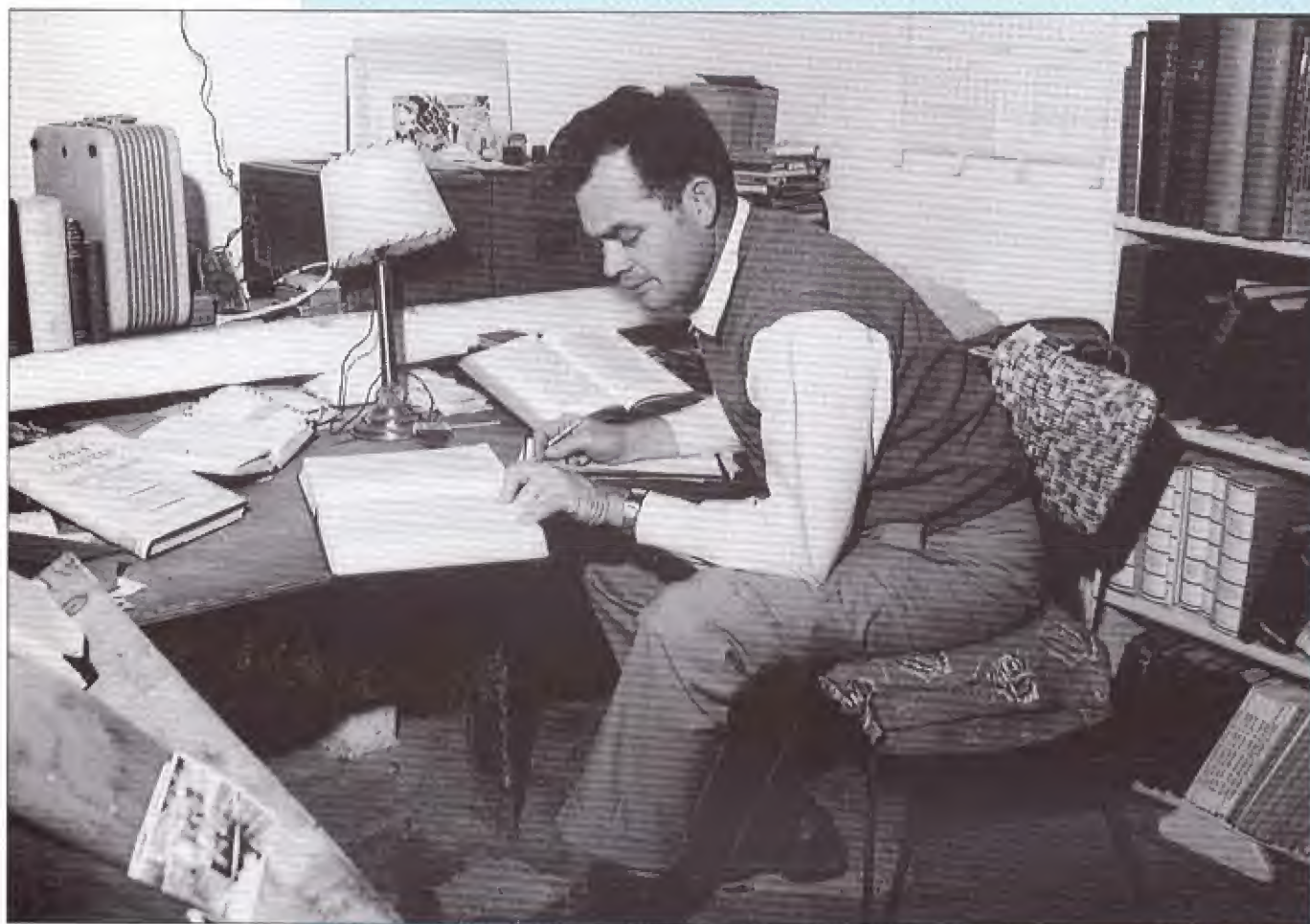
Dr. Lindsey did not disparage the biblical

texts the way many critical scholars do today. Rather, he showed a tremendous love for Jesus and a desire to understand and follow him as truly and accurately as possible. His scholarship did not undermine faith. On the contrary, it built faith! Through these studies I grew to love Jesus more and was inspired to write a dissertation at the Hebrew University of Jerusalem on the synoptic gospels. Because of Dr. Lindsey's approach, what could have been an arid writing experience actually enriched my faith. Providentially, as though in his honor, the dissertation was submitted the same week Dr. Lindsey was buried.

During my years of affiliation with the Narkis Street Baptist congregation, I watched it swell in attendance as Dr. Lindsey boldly emulated Jesus in preaching the Kingdom of God. But Dr. Lindsey was not content merely to preach about the Kingdom, he *practiced* it by praying for the sick and casting out demons. Blessed was his ministry together with his wife, Margaret. Blessed will be his memory!

HALVOR RONNING

*Lindsey at work in his study in Tiberias. In this room he has his "Eureka experience." The photograph was taken close to the time (Feb. 14, 1962) he discovered that Luke was composed before Mark.*





## Blessed Be the Faithful Judge!

**W**hen I came to Israel in 1963 to begin graduate studies at the Hebrew University of Jerusalem, Dr. Lindsey was 45 years old. He and his family had moved recently from Tiberias to Jerusalem. It had been in Tiberias, beside the Sea of Galilee, just 18 months before, that he had stumbled upon the key to the synoptic problem's solution: Luke's gospel was written before Mark's.

In Jerusalem, "Bob" Lindsey became my pastor, my mentor and my second father.

As pastor of the Narkis Street Baptist Church in the Rehavia neighborhood of Jerusalem, Bob was my spiritual leader for 24 years (from 1963 until his retirement in 1987). Eventually, I served under him as one of the congregation's elders.

Listening to his sermons, adult Bible class lessons, and through hundreds of private lessons, I absorbed some of his immense knowledge of Jesus.

Only twice during my first seventeen years in Israel could I afford a visit to my parents in the United States. Bob and his wife, Margaret, became my surrogate parents. When Josa and I were married in 1969, Bob and Margaret not only provided us with their cabin overlooking the Sea of Galilee for our honeymoon, but Bob chauffeured us there from Jerusalem! That kind deed took more than five hours of driving.

Now that Bob is gone, I feel orphaned, much like the famous scholar, Rabbi Akiva, upon the death of his teacher, Eliezer ben Hyrcanus. When Akiva met the men carrying Eliezer's body from Caesarea to Lydda, he rent his garments, tore his hair, and began to weep and cry out: "Woe is me, my master, because of you! Woe is me, my teacher, because of you. You have left the whole generation fatherless!" At Eliezer's funeral, Akiva eulogized him, "My father! My father! The chariots and horsemen of Israel! I have many coins, but no money-changer to exchange them," that is, "I have many questions, but no teacher to answer them."

Gradually, I am accepting a new reality—Bob is no longer here. I realize, reluctantly, that he was not mine permanently. Beruriah, the brilliant scholar of the second century A.D., had the painful task of telling her husband, Rabbi Meir, that their two sons had died. Before breaking the sad news to him, she prepared him: "Some time ago," she said, "a certain man asked me to hold a pledge in trust



for him. Now he wants it back. Should we return it?"

"One who is entrusted with a pledge," he answered, "must return it to its owner upon demand."

Then Beruriah informed Meir of the tragedy. Rabbi Meir wept and cried out, but Beruriah reminded him of his own recent advice. Rabbi Meir ceased his wailing and said: "The LORD has given. The LORD has taken away. Blessed be the name of the LORD."

Like Rabbi Akiva, I grieve the loss of my teacher; but, like Beruriah, I know that Bob is now with the Lord. Moreover, I am further comforted because his scholarly work continues—through the disciples he raised up, through a research institute, the Jerusalem School of Synoptic Research, and through this magazine, which publishes the results of his students and colleagues' research. Thanks be to God!

Robert L. Lindsey's discoveries will force a revolution in New Testament scholarship. One day they will topple the synoptic theories now held by a majority of scholars. Generations may pass before the correctness of his approach becomes evident to the wider circle of New Testament scholars, but happily, those of us who have been trained in Lindsey's methodology can already enjoy the fruit. ברוך ה' קאמט (ba-RUK da-YAN ha-e-MET, Blessed be the faithful Judge)!

DAVID BIVIN

*Lindsey exchanges a few words with Zalman Shazar, Israel's third president, at a reception given by the president for Christian clergy (Jerusalem, circa 1964).*





## The Jesus Who Changes People's Lives!

**D**r. Lindsey possessed that quality in an individual which is difficult to find in the church today. His was a rare combination of heart and mind, faith and critical thinking. In Dr. Lindsey one could see this unique blend, both in his ministry and in his scholarship.

A couple of years ago I visited Dr. Lindsey and his wife, Margaret. I shared with them about my work. When I mentioned to Dr. Lindsey, "The Jesus who comes through as a result of your approach to the gospels is a powerful figure who changes people's lives," his eyes lit up.

Directing student groups in Israel, I have seen first hand the impact Dr. Lindsey's research has on those who are eager to understand Jesus within the context of his land, people and culture. In my own personal walk with the Lord, I also can attest that my faith has been strengthened through my studies with Dr. Lindsey.

We have benefited greatly from this single life. Our understanding of Jesus, his words and their call upon us have been made clearer through Dr. Lindsey's pioneering insights. He will be sorely missed. However, let their be no misunderstanding; the fruit of his labors endures in those who were blessed to have known him.

DR. R. STEVEN NOTLEY

### Above:

Lindsey autographs a copy of his new book, *A Hebrew Translation of the Gospel of Mark*, following the joint press conference that he and Prof. Flusser gave at Baptist House (Oct. 19, 1969).

### Right:

Lindsey and his disciples study the synoptic gospels with Prof. Flusser at Flusser's home. Clockwise: Flusser (with back to camera), Lindsey, Halvor Ronning, David Bivin and Elmar Camillo dos Santos (Aug. 1974).



KURT BEN JOSEPH



# To My Teacher, Pastor and Beloved Friend

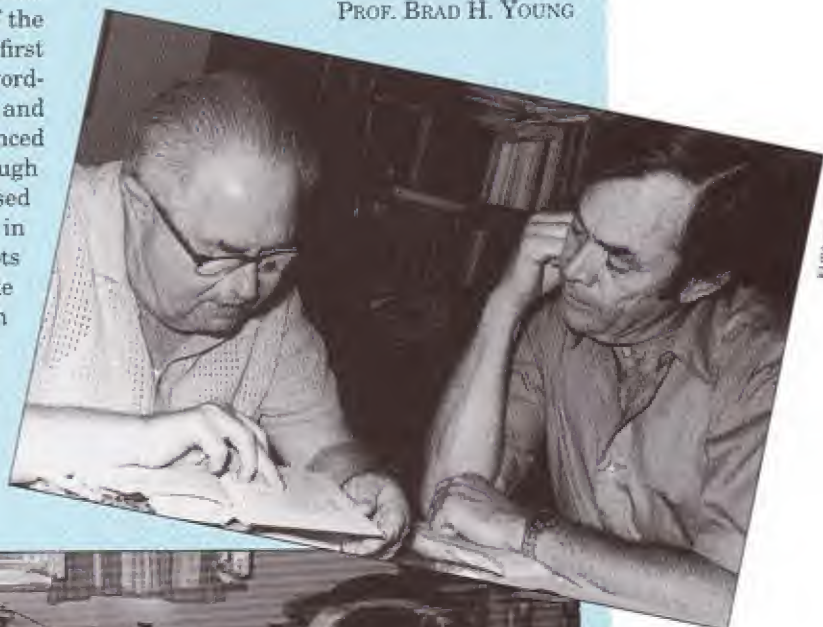
For me it is a great honor and privilege to write a brief word in remembrance of my teacher, pastor and beloved friend, Dr. Bob Lindsey. His circle of dedicated disciples and his great accomplishments bear witness to the greatness of the man more than meager words of praise.

Dr. Lindsey was a creative scholar, who gave of himself to people in need. As a scholar, he loved the words of Jesus. He proved that Jesus spoke Hebrew. He solved the synoptic problem by discovering the Markan Cross-Factor and examining the linguistic evidence of the text. He demonstrated that Luke was the first of our synoptic gospels and that Mark reworded the materials he received from Luke and other sources. Mark subsequently influenced Matthew, who followed his wording. Though Matthew employed Mark, he also possessed Luke's source(s) for Jesus' life. Especially in texts unparalleled in Mark, the Hebrew roots of Jesus' teachings flow from Matthew. Luke and Matthew, therefore, provide us with the most authentic portrayal of Jesus' life and teachings.

I loved to hear Dr. Lindsey teach us about Jesus. He possessed a passion for the study of the text. He is like the praiseworthy scholar in Talmudic

literature who asks pertinent questions and answers them honestly, שאל קצתן ושער כהלכה (sho-EL ka-in-YAN u-me-SHIV ka-ha-la-KAH). But Dr. Lindsey was so much more than a scholar. He followed the example of Jesus in selfless service to other people. Dr. Lindsey was a *mensh*. He loved people. He encouraged others. He was a compassionate and tender man who treated the outcasts of society the same as he treated the rich and the powerful. I felt unworthy to speak with such a great man. But he always made me feel important. He was a good listener and a beloved friend who gave me sound advice. Words could never express my debt of thanks to Dr. Lindsey. He changed the course of my life. I am so grateful to him.

PROF. BRAD H. YOUNG



KURT BEN-JOSEPH

**Above:**  
Prof. Flusser and Lindsey in a typical posture (Aug. 1974).

**Left:**  
Prof. Flusser listens as Lindsey, with sunflower seed between his fingers, makes a point (Aug. 1974).

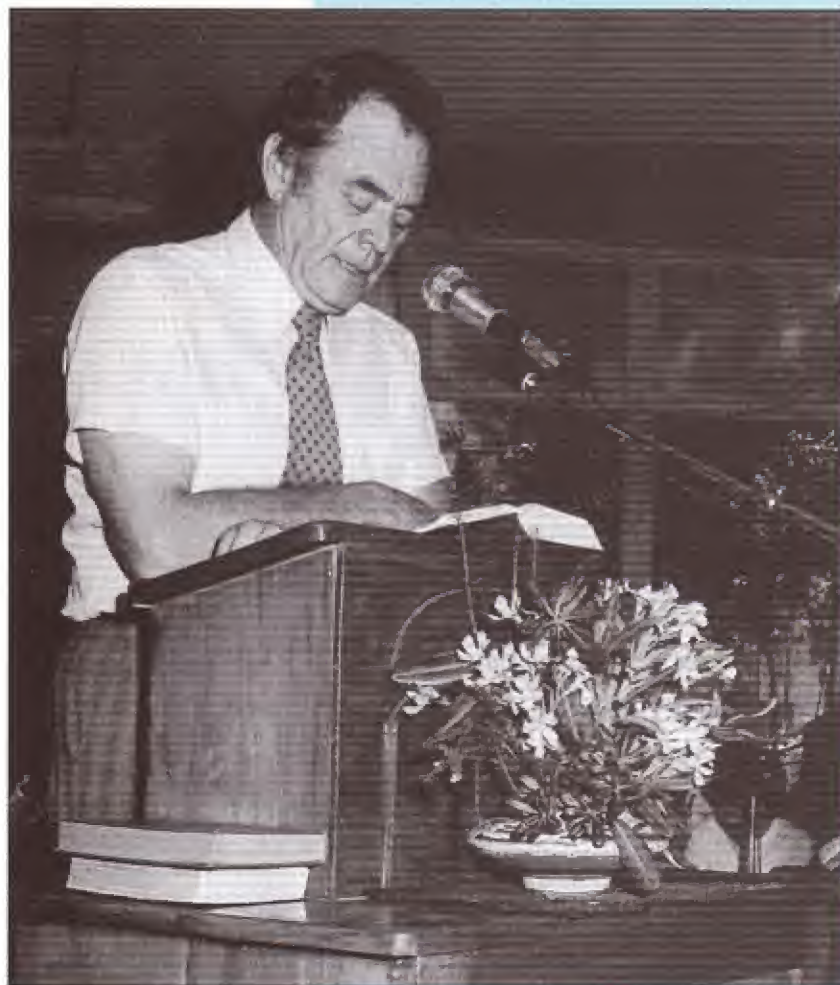


KURT BEN-JOSEPH



## A Doer of His Father's Will

**E**leven years ago, reclining on a French provincial sofa, I heard two men on television talking about the unique research of a Southern Baptist pastor in Jerusalem. Dr.



**Above:**  
Pastor "Bob" Lindsey  
behind the pulpit (circa  
1977).

**Above right:**  
As the Narkis Street congregation experiences revival, Baptist Chapel bursts at the seams. To accommodate the increasing attendance, Lindsey breaks out a wall (1976). Six years later, the chapel is destroyed by arsonists.

Roy Blizzard and Dr. Brad Young were the two men, and the pastor about whom they spoke was Dr. Robert Lindsey. As I listened to them, a longing arose within to meet this man. Two years later I found him preaching the Kingdom of Heaven in a tent in Jerusalem, but the opportunity to study under him became a reality only in 1988. At that time, Dr. Lindsey was living in retirement in Moore, Oklahoma, and I had returned to Tulsa, Oklahoma from Israel.

For the next three years, I frequented the Lindsey home in Moore. What I discovered in that modest abode, always accompanied by his



kind wife, Margaret, was a great man.

Dr. Lindsey taught me that there are two types of difficult words of Jesus: those that are difficult to understand and those that are difficult to obey. He pursued both vigorously.

As a scholar, he was a man of vision who possessed a fiercely independent mind laced with creative genius. Driven by his conviction that our perception of Jesus and understanding of his message rest upon the synoptic gospels, Dr. Lindsey dedicated himself to studying the Greek texts. Doggedly tracking the evidence wherever it led, he broke with prevailing scholarly assumptions, and ultimately made the most important contribution of this century to synoptic scholarship.

As a pastor, dedicated husband and loving father to both his own children and orphans, Dr. Lindsey put into practice the difficult teachings of Jesus. He was a defender of the down-trodden, a man of high integrity and most unassuming. He loved God and people. His daring attempt to rescue an Arab orphan whom he and Margaret had raised was but one expression of this love. Dr. Lindsey embodied Yehudah ben Tema's famous challenge: "Be as strong as a leopard, swift as an eagle, quick as a gazelle, and mighty as a lion to do the will of your father who is in heaven."

Dr. Lindsey was not one whose lifetime accomplishments were buried with him. Indeed they have laid him to rest in a serene place, yet he persists as a most dynamic influence in the lives of those who knew him. This is certainly true for me. I would not be in Jerusalem today were it not for a man, a great, great man, named Robert Lisle Lindsey.

JOSEPH FRANKOVIC



# Excerpts from a Eulogy

...words are extremely inadequate to express the meaning of the life of anyone, and particularly someone of the stature of Bob Lindsey. As with most, if not all, truly great people, he remained totally unaware of his greatness.

He was one of the humblest men I have ever known. He was quick to brush aside praise, and to turn the conversation to the other person. If you should have chanced to meet Bob, when you parted, he would have known much about you and you would have known very little about him. He had no hidden agenda—he was simply genuinely interested in other people....

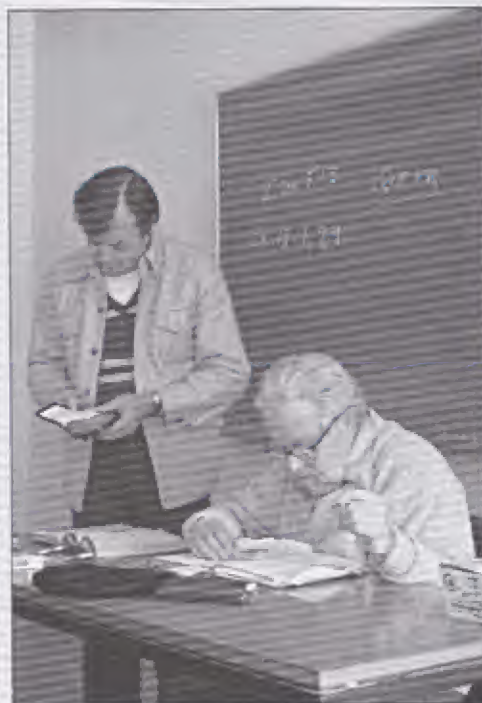
Bob had a great sense of humor—he enjoyed life! And as he studied the words of Jesus, he also discovered that Jesus had a very sharp wit and used humor to great advantage in his theological discussions....

The Lindseys' association with Israel covers all its modern history. They were there for the partitioning of Palestine by the United Nations, and the birth of the State of Israel....

An indication of the respect with which Bob Lindsey's scholarship was held is the fact that on a number of occasions he was invited to serve, along with such well-known people as David Ben-Gurion (first Prime Minister of Israel), as a judge at the International Bible Contest in Jerusalem....

Music was always a part of Bob Lindsey's life. He played several instruments and delighted in composing scripture choruses in both English and Hebrew, which he taught to the Jerusalem congregation. Bob had his own particular style of playing the piano, which I like to call "Ragtime-Gospel." Whenever he and Margaret would come to our house for a visit, soon after walking through the door, he would sit at our piano and play and sing rather lively renditions of favorite hymns or the latest scripture worship chorus he had composed....

*Delivered by Ken Mullican at  
Robert L. Lindsey's funeral,  
First Baptist Church, Norman, Oklahoma,  
June 5, 1995.*



**Left:**  
*Lindsey gives an explanation to the participants in Prof. Flusser's weekly seminar on the gospels at the Hebrew University (late 1970s). At a meeting of this seminar in January 1979, Lindsey discovers that it is possible to restore complete stories by juxtaposing passages scattered throughout the synoptic gospels.*

**Below:**  
*Prof. Flusser and Lindsey stand together on the speaker's platform (May 8, 1985). At the Narkis Street congregation's invitation, Flusser gives a series of public lectures in the tin-sided meeting hall that temporarily replaced the burned chapel.*



KURT BEN-JOSEPH



## Jesus at the Center

*"...he welcomed all who came to see him. Boldly and without hindrance he preached the Kingdom of God and taught about the Lord Jesus Christ."*

**T**his final verse of the book of Acts (28:31) is Luke's last witness to the remarkable career of the Apostle Paul. It first came to my attention a few months ago when I was working on a manuscript by David Bivin, director of the Jerusalem School of Synoptic Research. He cited this text on his dedicatory



JOEL FISHMAN



page, honoring his mentor, pastor and friend, Dr. Robert L. Lindsey.\*

This scripture's apt characterization of Dr. Lindsey's life and four decades of ministry in Israel came back to mind last week when we received the report of his death. On the evening of May 31, following a long illness, he passed over from an earthly dwelling to an eternal habitation—to be with the Lord whose kingdom he so forcefully proclaimed and about whom he so brilliantly taught.

Many of his disciples, friends and admirers assembled on June 7 at the Narkis Street Baptist Church in Jerusalem to bear witness to the remarkable life of this godly pastor and gifted scholar. Eighteen speakers, including Professor David Flusser of the Hebrew University and Teddy Kollek, longtime mayor of Jerusalem, honored Dr. Lindsey with moving words of respect and recollection.

My personal memories of "Dr. Bob" are many and cherished. I feel the most enormous sense of gratitude for having known him, and the deepest respect for both his career and his character, his scholarship and his spirit.

Indeed, much of what I teach others about Jesus, I learned from the fertile research of Dr. Lindsey. And much of my enthusiasm for Jesus studies, in no small part I "caught" from him. Bob's childlike curiosity, combined with the keenest scholarly skills and fueled by unflagging enthusiasm about Jesus and the gospels, left no one around him untouched.

The centrality of Jesus to every aspect of Dr. Lindsey's life and ministry always impressed me when I was around him. Soon after first meeting him in 1983, I was privileged to spend an afternoon in his home with David Bivin and Hal Ronning. We sat around his kitchen table for several hours talking about heady issues of text and theology in the synoptic gospels. Bob frequently would hop up to prepare some impromptu but highly tasty dish to sustain us.

A neophyte to Jerusalem and to gospel studies at the time, I was mesmerized by the moment, as you might imagine. I was awash in pure, untainted joy. The lively intellectual stimulation of biblical scholars, the intense spiritual excitement of powerful new insights about my Lord, the tasty Middle Eastern cuisine on a Jerusalem afternoon—what a totally awesome experience! And how grateful I was (and still am) to have been a small part of it.

Dr. Lindsey queried me at some length on that occasion about our fledgling ministry. He wasn't particularly keen on the name, "Center for Judaic-Christian Studies." Why not call it "The Jesus Center," he proposed. I tried

to explain that we intended to explore lots of biblical issues from a Jewish perspective, not just Jesus—like marriage and the family, faith, the festivals, Israel, Jewish roots, study, the Torah, holiness, etc.—but he wasn't impressed. For him Jesus was "the center" of everything spiritually, and therefore Jesus should be the focus of our research and ministry. His kingdom should be our consuming passion.

It was this very preoccupation with Jesus and his kingdom that gave Dr. Lindsey's life such fullness and fertility. And it was the spirit of Christ that so empowered his pastoral ministry to others. How vividly I recall Dr. Bob personally ministering to people at our many conferences over the years. Invariably, long after a session had ended and the other speakers had left, the auditorium vacated, we would find Bob off in a corner somewhere praying with someone for their healing or other pressing need.

This incomparable combination of a pastor's heart and a scholar's mind has touched literally thousands of lives, mine included. Now our loss is his reward—to be fully present with the one he so loved, studied and preached. We rejoice that through his research, writings and the next generation of scholars of the Jerusalem School, the name of Robert L. Lindsey will long continue to be a blessing to the Body of Christ. Amen.

DWIGHT PRYOR

*\*This characterization was suggested to me by Joseph Frankovic. —DB*



KURT BEN-JOSEPH

**Above:**  
*Lindsey in a moment of reflection (circa 1975–1980).*

**Page 32:**  
*Dr. and Mrs. Lindsey in their rented apartment in the Sheikh Jarrah neighborhood of Jerusalem (Feb. 4, 1987).*



# Milestones in the Life of Robert Lisle Lindsey

**Aug. 16, 1917**

Born in Norman, Oklahoma, to J. L. and Elsie Lisle Lindsey.

**Jan. 23, 1935**

Graduates from University High School, Norman, Oklahoma.

**1935**

Preaches his first sermon (age 18).

**Jan. 1939**

A.B., University of Oklahoma. Major: Greek. Minors: English and History.

**Feb. 4, 1939**

Arrives in Palestine on Holy Land tour led by Dr. David L. Cooper.

**Jun. 1940**

Returns to the United States (via India and Japan). On board the ship from Japan, meets Margaret.

**Sept. 15, 1940**

Ordained, First Baptist Church, Norman, Oklahoma (Dr. E. F. Hallock, pastor).

**Jul. 12, 1941**

Marries Margaret Lutz, Methodist Church, Leonia, New Jersey.

**Mar. 26, 1943**

Birth of first child, David Lisle, in Shelbyville, Kentucky.

**May 7, 1943**

Th.M., Southern Baptist Theological Seminary, Louisville, Kentucky.

**1944**

The Lindseys appointed as missionaries by the Foreign Mission Board of the Southern Baptist Convention.

**Apr. 2, 1945**

Birth of second child, Margaret Lenore, in Princeton, New Jersey.

**May 22, 1945**

Th.M., Princeton Theological Seminary, Princeton, New Jersey.

**Oct. 16, 1945**

Sails from New York for Palestine, with Margaret, David and Lenore.

**Nov. 1945ff.**

Resides at Baptist House in the Rehavia neighborhood of Jerusalem.

**Mar. 7, 1946**

Birth of third child, Barbara Anne, in Jerusalem.

**May 14, 1948**

State of Israel established.

**Jun. 1948-Mar. 1949**

On furlough in Norman, Oklahoma.

**Mar. 1949**

Negotiates, on behalf of the Baptist Convention in Israel, the purchase of a 15-acre tract of land near Petah Tikvah. The Christian kibbutz Lindsey hopes to found never materializes, but the farm, known to Israelis as the Baptist Village, will serve as an orphanage and boarding school, camp and retreat center.

**Mar. 16, 1951**

Birth of fourth child, Daniel Norman, in Jerusalem, Israel.

**1951**

Completes, with the help of two Israeli translators working from English and French, a preliminary translation of the New Testament into Hebrew.

**1952-1954**

Postgraduate studies at Southern Baptist Theological Seminary, Louisville, Kentucky, during the academic years 1952/53 and 1953/54.

**Aug. 7, 1952**

Birth of fifth child, Robert Lutz, in Hayward, California.

**May 20, 1954**

Ph.D., Southern Baptist Theological Seminary, Louisville, Kentucky. Major: Practice and Philosophy of Missions. Minors: Old Testament Hebrew and Theology; New Testament Greek. Dissertation: "The Philosophy of a Christian Approach to Jews."

**1955**

Negotiates, on behalf of the Baptist

Convention in Israel, the purchase of property in the heart of Tel Aviv's theater and cafe district for an art gallery and bookshop. The bookshop, which is named Dugith ("small fishing boat" in Hebrew), will open on Oct. 1, 1959.

**1956-1959**

Resides at Baptist Village (near Petah Tikvah), becoming a father to the George W. Truett Children's Home's nineteen Arab orphans.

**Sept. 29, 1956**

Birth of sixth child, Deborah Kay, in Tiberias, Israel.

**Jun. 1959-Jul. 1960**

On furlough at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. There, he produces the first draft of a Hebrew translation of Mark based on the Greek text. In the spring, he interrupts his furlough to act as Billy Graham's translator during Graham's visit to Israel.

**Jul. 1960**

Returning to Israel from Wake Forest, spends several days in England discussing textual questions with Prof. G. D. Kilpatrick of Queens College, Oxford.

**Sept. 7, 1960-end of Aug. 1962**

Resides in Tiberias devoting himself to synoptic research.

**Summer of 1961**

Meets Prof. David Flusser for the first time.

**Night of Sept. 13, 1961**

In an attempt to rescue 15-year-old Edward Salim Zoumout, one of the Baptist Village orphans, steps on a mine in no-man's land between the Jordanian and Israeli sides of Jerusalem. Lindsey's left foot is amputated in a Jordanian hospital. The Israeli press turns Lindsey into a hero.

**Oct. 5, 1961**

Repatriated to Israel by Jordan.



**Oct. 31, 1961**

Discharged from Hadassah Hospital in Jerusalem after undergoing further surgery.

**Around midnight, Feb. 14, 1962**

The "Eureka experience": Lindsey realizes that Luke was written before Mark. He dozes in his study, and then, "after a fantastic dream, the synoptic problem opened up like a book." He wakes Margaret at about 2:00 in the morning to announce: "It's not Mark that's first; it's Luke!"

**Apr. 5, 1962**

Edward Zoumout is returned to Israel by the Jordanian authorities.

**End of Aug. 1962**

Moves to Jerusalem, where, until his retirement in 1987, serves as senior pastor of the Narkis Street Baptist Church.

**Fall 1962**

Lindsey's meetings with Prof. Flusser become more frequent.

**1963**

"A Modified Two-Document Theory of the Synoptic Dependence and Interdependence" appears in the scholarly journal *Novum Testamentum*.

**Sept. 25, 1964**

Serves as one of five judges of the Third International Bible Quiz held in Jerusalem.

**Aug. 1965–Jul. 1967**

On furlough in Norman, Oklahoma.

**Oct. 19, 1969**

First edition of *A Hebrew Translation of the Gospel of Mark* is published. Lindsey and Prof. Flusser hold a joint press conference at Baptist House.

**1974–1976**

The charismatic renewal movement sweeps Israel touching many of the Baptists in Israel, including Lindsey and his congregation.

**Jan. 1979**

Discovery of congruent story units. While participating in Prof. Flusser's weekly seminar on the gospels at the Hebrew University, Lindsey discovers that many pericopae are dislocated parts of longer stories, and that it is possible to restore these longer stories by joining their dislocated parts.

**Sun. morning, Mar. 11, 1979**

Preaches to United States President Jimmy Carter and other regular worshipers at St. Andrew's Church of Scotland in Jerusalem.

**Oct. 9, 1982**

Baptist Chapel (adjoining Baptist House), originally built in 1933, is destroyed by arsonists.

**May 16, 1987**

Retires as senior pastor of the Narkis Street Baptist Church.

**May 18, 1987**

Leaves Israel. Resides in Moore, Oklahoma.

**Jun. 18, 1988**

Ground is broken for the Narkis Street congregation's new sanctuary.

**1989**

Third, and final, volume of *A Comparative Greek Concordance of the Synoptic Gospels* is published.

**1990**

*The Jesus Sources* is published.

**1990**

*Jesus: Rabbi & Lord* is published.

**Mar. 1994**

As his health begins to fail, moves from Moore to Tulsa, Oklahoma, near daughter, Lenore, and son-in-law, Ken.

**May 31, 1995**

Dies in Tulsa, Oklahoma. Age 77.

**Jun. 5, 1995**

Funeral, First Baptist Church, Norman, Oklahoma.

**Jun. 7, 1995**

Memorial service, Narkis Street Baptist Church, Jerusalem. The eighteen speakers include Teddy Kollek, former mayor of Jerusalem, and Jerusalem School members Prof. David Flusser, Prof. Brad Young and David Bivin.

# The Writings of Robert L. Lindsey

compiled by David Bivin

## Books and Booklets

1. *Israel in Christendom: The Problem of Jewish Identity*. Jerusalem: no publisher, no date (between 1954 and 1959). 369 pp.
2. *A Hebrew Translation of the Gospel of Mark*. Jerusalem: Dugith Publishers, 1969 (1st ed.); 1973 (2nd ed.). xxvi + 162 pp. (Preface to the 2nd ed., pp. v-xxvi. Foreword by David Flusser, pp. 1-8. Introduction,

pp. 9-84. Greek text and Hebrew trans., pp. 85-159.)

3. *A New Approach to the Synoptic Gospels*. Jerusalem: Dugith Publishers, 1971. 23 pp.
4. *The Gospels*. Jerusalem: Dugith Publishers, 1972. 18 pp.
5. *From Luke to Mark to Matthew: Notes on the Sources of Mark's "Pick-ups" and the Use by All the Synoptists of a Central Noncanonical Source*. Je-

rusalem: Dugith Publishers, 1982. 55 pp.

6. *An Introduction to the Theology of the Jewish Christian Relationship*. Jerusalem: Dugith Publishers, 1984. 15 pp. (An address delivered at the first Consultation of the United Christian Council in Israel, Apr. 1969.)
7. *The Lindsey Lectures: Understanding the Gospels*. Jerusalem: New Testament Research Center, 1985. 117 pp. (Edited by James L. Burn-





Lindsey on an outing to the Judean Desert (about 1965). He is standing near the edge of the Wadi Kelt canyon opposite St. George's Monastery.

ham, these were a series of lectures delivered to fellow representatives of the Baptist Convention in Israel, winter 1982/83. After further editing, they became *The Jesus Sources* (see no. 11 below.)

8. *A Comparative Greek Concordance of the Synoptic Gospels*. Editor. 3 vols. Jerusalem: Dugith Publishers, 1985, 1988, 1989. Vol. 1: xvi + 451 pp. (Preface by Elmar Camillo dos Santos, p. iii. Introduction by Lindsey, pp. v-xiv.) Vol. 2: 327 pp. Vol. 3: 300 pp. (Elmar Camillo dos Santos compiled and collated Vols. 1 and 2. James Leonard Burnham assisted with the editing of Vol. 2, and compiled and collated Vol. 3.)
9. *The Expansion of His Kingdom: New Insights Into Isaiah 9:6-7*. Tulsa, OK: HaKeshet, 1989. 20 pp.
10. *Jesus Rabbi & Lord: The Hebrew Story of Jesus Behind Our Gospels*. Oak Creek, WI: Cornerstone Publishing, 1990. 227 pp.
11. *The Jesus Sources: Understanding the Gospels*. Tulsa, OK: HaKeshet, 1990. 111 pp.
3. "A Modified Two-Document Theory of the Synoptic Dependence and Interdependence." *Novum Testamentum* 6 (1963), 239-263.
4. "Luke, Our Oldest Gospel?" *Hayahad Digest* 3.17 (Nov./Dec. 1963), 2, 7.
5. "Problems of Biblical Translation." *Hayahad Digest* 4.8 (May/Jun. 1965), 4-5.
6. "A Greater than Solomon is Here." *Hayahad Digest* 5.1 (Jan./Feb. 1968), 2, 7.
7. "Ecclesiology-Ecumenicity in Israel." Jerusalem: Dugith Publishers, 1970. 7 pp. (An address delivered at the fourteenth annual conference of the United Christian Council in Israel, Nov. 1970.)
8. "Some Significant Titles of Jesus." Published in three parts in *Hayahad Digest*. Part One: 6.1 (Jan.-Mar. 1971), 2, 4, 6. Part Two: 6.2 (Apr.-Jun. 1971), 2, 4. Part Three: 6.3 (Jul.-Sept. 1971), 2, 4, 8.
9. "A New Approach to the Synoptic Gospels." *Christian News from Israel* 22.2 (1971), 56-63. (Republished as a booklet by Dugith Publishers. See above, "Books and Booklets," no. 3.)
10. "Dialogue and Mission." Published in three parts in *Hayahad Digest*. Part One: 6.6 (Apr.-Jun. 1972), 2, 7-8. Part Two: 6.7 (Jul.-Sept. 1972), 2, 6-7. Part Three: 6.8 (Oct.-Dec. 1972), 2, 6-7.
11. "Jesus in the Jewish Encyclopaedia." *Jerusalem Post* (Aug. 18, 1972). (A review of David Flusser's entry "Jesus" in *Encyclopaedia Judaica* [Jerusalem: Keter Publishing House, 1972], 10:10-14.) Reprinted as "A Review of David Flusser's *Jesus*." Dugith Publishers, Jerusalem, 1978.
12. "A Panel of Commentary on Petuchowski's Discussion of the Parable." *Christian News from Israel* 23.3 (1973), 144-151. (A response [pp. 148-150] to Jakob Petuchowski, "The Theological Significance of the Parable in Rabbinic Literature and the New Testament." *Christian News from Israel* 23.2 [1972], 76-86.)
13. "Verily or 'Amen'—What Did Jesus Say?" *Christian News from Israel* 25.3 (1975), 144-148.
14. "The Messiah in Biblical Prophecy and Christian Belief." *Hayahad Digest* 7.20 (Jul.-Sept. 1977), 2-8.
15. "The Holy Spirit and Jesus' Early Movement." Jerusalem: Dugith Publishers, 1980. 9 pp.
16. "A Baptist View of Israel." *Hayahad* (Mar. 1982), 4-13.
17. "The Nerve That Unlocks Power." *Fulness* (Sept./Oct. 1986), 18-19.
18. "An Hebraic Perspective on Jesus' Messianic Claims." *Through Their Eyes* 1.2 (Nov. 1986), 1, 11.
19. "Jesus' Messianic Claims: His Baptism." *Through Their Eyes* 2.1 (Jan. 1987), 1, 18.
20. "Jesus' Messianic Consciousness: The Temptation." *Through Their Eyes* 2.2 (Apr. 1987), 1, 18.
21. "Sources for the Gospels." *Jerusalem Perspective* 16 (Jan. 1989), 1-2.
22. "Early Gospel Texts." *Jerusalem Perspective* 17 (Feb. 1989), 1, 4.
23. "How the Gospel Writers Worked." *Jerusalem Perspective* 18 (Mar. 1989), 1-2.
24. "The Synoptic Problem: Laying the Groundwork." *Jerusalem Perspective* 19 (Apr. 1989), 1-2.
25. "The Synoptic Problem: Gospel Similarities." *Jerusalem Perspective* 20 (May 1989), 1, 4.
26. "The Markan Cross-Factor." *Jerusalem Perspective* 22 (Sept./Oct. 1989), 10-11.
27. "The Kingdom of God: God's Power Among Believers." *Jerusalem Perspective* 24 (Jan./Feb. 1990), 6-8.
28. "Jesus' Three Dispensations." *Yavo Digest* 1.6 (no date, c. 1993), 12, 17-18.
29. "Jesus' Twin Parables." *Jerusalem Perspective* 41 (Nov./Dec. 1993), 3-6, 12.
30. "Unlocking the Synoptic Problem: Four Keys for Better Understanding Jesus." *Jerusalem Perspective* 49 (Oct.-Dec. 1995), 10-17, 38.
31. "Paraphrastic Gospels." forthcoming in *Jerusalem Perspective*.

## Articles

1. "The Calling of the People of God According to the New Testament." *Hayahad Digest* 3.13 (Mar./Apr. 1963), 3.
2. "Jewish-Christian Identity." *Hayahad Digest* 3.15 (Jul./Aug. 1963), 1-2, 7-8.



## Streams of Living Water

(continued from page 23)

Also central to the Sukkot ritual is the willow. It can grow only near water, wilts quickly when cut, and thus came to symbolize dependence on water. In the times of the Temple, tall willow branches were cut and placed upright round the altar. As the branches wilted and bent their tips inward over the altar, the people called out, "O Lord, save us! O Lord, grant us success!" (Ps. 118:25).

And this brings us back to John 7.

Jesus was speaking to the people gathered in Jerusalem on "the last and greatest day of the Feast"—the day called in Hebrew *Hoshana*

*Rabba*, the day of the great hosanna, when the rituals representing the plea for water reached their culmination. If drink for the thirsty and "living water" were always powerful images for the inhabitants of an arid land, these words no doubt resonated even more strongly at that particular moment—and do so today when understood in their original context of Israel's natural environment and religious life. **JP**

*The above article, reprinted from Christians and Israel, Vol. III, No. 4, 1994, is based on research by Nogah Hareuveni, founder, and the staff of Neot Kedumim, the Biblical Landscape Reserve in Israel.*

*"Pool of the Willows" at Neot Kedumim.*





## Unlocking the Synoptic Problem

(continued from page 17)

(Lk. 16:23). See David Bivin and Roy B. Blizzard, *Understanding the Difficult Words of Jesus*, 2nd rev. ed. (Shippensburg, PA: Destiny Image Publishers, 1994), pp. 55–65, 103–109, 115–117, 119–126.

4. Papias' work is not extant, but he is quoted by Eusebius in his *Ecclesiastical History* III 39, 16. See Joseph Frankovic, "Pieces to the Synoptic Puzzle: Papias and Luke 1:1–4," *Jerusalem Perspective* 40 (1993), 12.

5. James Hope Moulton speaks of "Luke's many imitations of OT Greek" (J. H. Moulton and W. F. Howard, *A Grammar of New Testament Greek*, 3rd ed. [Edinburgh: T. & T. Clark, 1908], 2:18). At English universities a hundred years ago scholars of the classics commonly derided New Testament scholars as students of "Holy Ghost" Greek rather than the bona fide Greek of Plato and Aristotle.

6. Such well-known expressions as בָּשָׂר וּדְמָיוּת (*ba-SAR va-DAM*, flesh and blood) and מַלְכוּת שָׁמַיִם (*mal-KUT sha-MA-yim*, kingdom of heaven) are not found in the Hebrew Scriptures.

7. New Testament scholarship is so inculcated with the supposition that a first-century Jew living in Israel could not have spoken Hebrew as a common, daily language that some translations render τῇ Ἑβραϊδὶ διαλέκτῳ (*tē Hebraidi dialektō*, in the Hebrew dialect), which appears in Acts 21:40, 22:2 and 26:14, as "in Aramaic." See Jehoshua M. Grintz, "Hebrew as the Spoken and Written Language in the Last Days of the Second Temple," *Journal of Biblical Literature* 79 (1960), 32–47; Shmuel Safrai, "Spoken Languages in the Time of Jesus," *Jerusalem Perspective* 30 (Jan./Feb. 1991), 3–8, 13; idem, "Literary Languages in the Time of Jesus," *Jerusalem Perspective* 31 (Mar./Apr. 1991), 3–8.

8. David Flusser, *Jewish Sources in Early Christianity* (New York: Adama Books, 1987), p. 11. Cf. Randall Buth, "Hebrew Poetic Tenses and the Magnificat," *Journal for the Study of the New Testament* 21 (1984), 67–83; idem, "Luke 19:31–34, Mishnaic Hebrew, and Bible Translation: Is κύριος τοῦ πώλου Singular?" *Journal of Biblical Literature* 104 (1985), 680–685; David Bivin, "The Syndicated Donkey," *Jerusalem Perspective* 5 (February 1988), 1–2.

9. See Safrai, "Literary Languages," p. 5; Brad H. Young, *Jesus and His Jewish Parables: Rediscovering the Roots of Jesus' Teaching* (Mahwah, NJ: Paulist Press, 1989), p. 42; Bivin and Blizzard, *Understanding the Difficult Words of Jesus*, pp. 7–14, 46–51.

10. Examples of stories common to Matthew and Luke in the double tradition that exhibit low verbal agreement are The Beatitudes (Mt. 5:3–10; Lk. 6:20–21) and the Lord's Prayer (Mt. 6:9–13; Lk. 11:1–4).

11. See Robert L. Lindsey, "The Markan Cross-Factor," *Jerusalem Perspective* 22 (Sept./Oct. 1989), 10–11.

12. Mt. 3:16 (= Mk. 1:10); Mt. 13:20 (= Mk. 4:16); Mt. 13:21 (= Mk. 14:17); Mt. 14:27 (= Mk. 6:50); Mt. 21:2 (= Mk. 11:2); Mt. 21:3 (= Mk. 11:3); Mt. 26:74 (= Mk. 14:72).

13. See Lindsey's forthcoming "Paraphrastic Gospels," endnote 7.

14. At these points, Luke's text is less Semitic than Matthew's, and it is presumed that Luke is drawing his text from the First Reconstruction, a revision of the

earlier Anthology.

15. Young, *Jesus and His Jewish Parables*, p. 145.

16. This notion was put forward by William Wrede in his *Das Messiasgeheimnis in den Evangelien* (Göttingen: Vandenhoeck & Ruprecht, 1901). English translation: *The Messianic Secret*, trans. J. C. B. Grieg (Cambridge: J. Clarke and Greenwood, SC: Attic Press, 1971).

17. Robert L. Lindsey, "The Messianic Secret, the Parousia, and the Synoptic Problem," audio cassette (Tulsa, OK: HaKasher, 1990).

18. Two such lists of aphorisms appear in Lk. 8:16–18 and 9:23–27. For the aphorisms' parallels embedded in longer contexts, cf. Lk. 11:33; 12:2–9 (vss. 2, 9); 14:26–33 (vs. 27); 17:22–37 (vs. 33); 19:12–27 (vs. 26).

19. In his unpublished Ph.D. dissertation ("The Direction of Dependence between Mark and Luke" [Hebrew University of Jerusalem, 1995]), pp. 34–37, Halvor Ronning has noted 1,163 words involved in the Matthean-Lukan minor agreements. This amounts to 17.4% of the words in Matthew's triple tradition material and 17.9% of Luke's. Yet there are also over 2,000 words of Mark in triple tradition that are not found in the Matthean and Lukan parallels (i.e., Matthean-Lukan agreements against Mark in omission). According to the theory of Markan priority, this would mean that as they copied Mark's account, Matthew and Luke independently decided to drop these 2,000 words at exactly the same points in their parallels to Mark.

E. P. Sanders and Margaret Davies point out that in the Healing of the Paralytic story (Mt. 9:1–8; Mk. 2:1–12; Lk. 5:17–26), for instance, counting both positive and negative agreements, Matthew and Luke agree against Mark in twenty-nine Greek words. In one nine-word verse (Mk. 2:3, and parallels), Matthew and Luke agree six times against Mark (*Studying the Synoptic Gospels* [London: SCM Press and Philadelphia: Trinity Press International, 1989], p. 71).

20. Sanders and Davies state, "The minor agreements between Matthew and Luke against Mark in the triple tradition have always constituted the Achilles' heel of the two-source hypothesis. There are virtually no triple tradition pericopes without such agreements" (*Studying the Synoptic Gospels*, p. 67). Sanders and Davies define "two-source hypothesis" as "belief in the priority of Mark and the existence of 'Q,' a symbol for the source which supposedly lies behind the Matthew-Luke double tradition" (p. 65).

Cf. E. P. Sanders, "The Overlaps of Mark and Q and the Synoptic Problem," *New Testament Studies* 19 (1973), 453–465; Nigel Turner, "The Minor Verbal Agreements of Mt. and Lk. Against Mk.," *Studia Evangelica* 73 (1959), 223–234.

21. The minor agreements assist in clarifying the heavy dependence of Luke on two non-Markan sources, the editorial tendencies of Mark, the behavior of Matthew when confronted with more than one parallel text, and the nature of the anthological source. See Robert L. Lindsey, *A Hebrew Translation of the Gospel of Mark*, 2nd ed. (Jerusalem: Dugith Publishers, 1973), pp. 17–18.

22. See idem, "Jesus' Twin Parables," *Jerusalem Perspective* 41 (Nov./Dec. 1993), 3–6, 12.

23. For a list of these stories, see "Jesus' Twin Parables," p. 6.

24. The clumping of parables is still visible in Mt. 13.



# The Jerusalem School

## A Unique and Unprecedented Collaboration

The Jerusalem School of Synoptic Research is a consortium of Jewish and Christian scholars who are examining the synoptic gospels (Matthew, Mark and Luke) within the context of the land, language and culture in which Jesus lived. Their work confirms that Jesus was an organic part of the diverse social and religious landscape of Second Temple-period Judaism. He, like other Jewish sages of that time, taught in Hebrew and used specialized teaching methods to teach foundational Jewish theological concepts such as the kingdom of heaven, God's abundant grace, loving God and loving one's fellow man.

The Jerusalem School scholars believe Jesus' words and deeds were first transmitted in Hebrew, and that, through careful linguistic and comparative study, much of this earlier stratum of the synoptic tradition can be recovered from the Greek texts of the synoptic gospels. The School's objective is to recover as much as possible of that earlier Hebrew stratum.

Future publishing projects of the School

include: 1) a series of academic volumes, the first of which will deal with the Jerusalem School's distinctive methodology; 2) an idiomatic translation of the Gospels and Acts with annotations highlighting the text's Hebraic nuances and briefly explaining the significance of Jesus' words and deeds; 3) the *Jerusalem Synoptic Commentary*, a detailed commentary on the synoptic gospels. Current research of Jerusalem School members and others is regularly reported in the pages of JERUSALEM PERSPECTIVE.

The Jerusalem School was registered in Israel as a non-profit research institute in 1985. Its members are Prof. David Flusser, Prof. Shmuel Safrai, David Bivin, Dr. Weston W. Fields, Dr. R. Steven Notley, Dwight A. Pryor, Halvor Ronning, Mirja Ronning, Prof. Chana Safrai and Prof. Brad H. Young.\*

\*Dr. Robert L. Lindsey (d. May 31, 1995), a founding member of the Jerusalem School, pioneered, together with Prof. Flusser, the methodology upon which the School's synoptic research is based.

## International Synoptic Society

The International Synoptic Society supports the Jerusalem School of Synoptic Research by serving as an intermediary through which interested individuals can participate in the School's research.

The Society solicits funding for publication of the Jerusalem School's research; facilitates informal discussion groups focusing on the synoptic gospels; and sponsors student research assistants.

Annual membership in the Society is: Regular £60 or US\$100; Fellow £180 or \$300; Sponsor £300 or \$500; Patron £600 or \$1000; Lifetime membership £3000 or \$5000 and over. Membership dues can be paid in monthly or quarterly installments.

Members of the Society receive a certificate of membership and a free subscription

to JERUSALEM PERSPECTIVE. They also are entitled to unique privileges such as pre-publication releases. Major publications of the Jerusalem School will be inscribed with Society members' names.

Checks should be made payable to "Jerusalem School" and designated "ISS." Members in the United States can receive a tax-deductible receipt by sending their dues through the Jerusalem School's U.S. affiliates: Center for Judaic-Christian Studies, P.O. Box 293040, Dayton, OH 45429 (Tel. 513-434-4550; Fax 513-439-0230); Centre for the Study of Biblical Research, P.O. Box 2050, Redlands, CA 92373 (Tel. 909-793-4669; Fax 909-793-1071); and HaKeshet, 9939 S. 71st East Ave., Tulsa, OK 74133 (Tel. 918-298-2515; Fax 918-298-8816).

## Glossary

**double tradition** — the pericopae shared only by Matthew and Luke (for instance, the Beatitudes and the Lord's Prayer).

**Lukan doublet** — a saying of Jesus appearing twice in the gospel of Luke. The doubling was caused, apparently, by Luke having copied from two sources, each of which had a different version of the saying.

**"Markan pickups"** — a term coined by Robert Lindsey to describe the borrowed words and expressions that Mark substituted opposite Luke's text as he rewrote it to form his own account. Mark "picked up" these synonyms from elsewhere in Luke, from Acts, Romans, 1 & 2 Corinthians, Colossians, 1 & 2 Thessalonians and James. Occasionally, Mark proliferated one of these synonymic replacements or "pickups" and it became, in Lindsey's terminology, a "Markan stereotype."

**Masoretes** — the Jewish scholars of the sixth to ninth centuries A.D. who compiled the Masorah, a body of notes on the textual traditions surrounding Scripture. In particular, the Masoretes devised vowel signs, with which to vocalize the Bible's consonantal text, and accent marks.

**Masoretic Text** — the text of the Bible produced by the Masoretes.

**midrash** — (מדרש, *mid-RASH*; pl., *midrashim*) literally, an inquiry or investigation, but as a technical term, "midrash" refers to a rabbinic interpretation, or exposition, of a biblical text. The term can also be applied to a collection of such expositions or, capitalized, to the whole midrashic literature written during the first millennium A.D.

**minor agreements** — instances within the pericopae of the triple tradition where Matthew and Luke exhibit verbal agreement against Mark. Minor agreements usually consist of only a word or phrase not found in Mark's parallel passage.

**pericope** (pa-rik'-a-pé) — an episode or story unit in the synoptic gospels; a division of a synopsis. Plural: pericopae.

**Q** — a conjectured Greek work believed by some scholars to be the source of the double tradition.

**Septuagint** — the second-century B.C. Greek translation of the Hebrew Scriptures.

**synopsis** — a book in which the first three gospels are arranged in parallel columns.

**synoptic** — adjective derived from συν-ὄψις (*syn-opsēsthai*), a Greek word meaning "to view together or at the same time"; specifically, refers to the first three gospels of the New Testament.

**synoptic gospels** — Matthew, Mark and Luke.

**synoptic problem** — the scholarly debate concerning the order in which the synoptic gospels were written and the literary sources used by each.

**targum** — an Aramaic translation of a portion of the Hebrew Scriptures. Plural: *targumim* or *targums*.

**triple tradition** — the pericopae shared by all three synoptic gospels (for example, the Baptism of Jesus, the Stilling of the Storm).

**verbal identity** — use of the same words, sometimes implying the same forms or sequence of words.

## Transliteration Key

### HEBREW & ARAMAIC

Syllables of transliterated words are separated by dots. Capitalization is used to indicate the accented syllable in words of more than one syllable. See p. 11 of the Nov/Dec 1989 issue for a full description of the transliteration system used in JERUSALEM PERSPECTIVE.

#### Consonants

ס - <sup>h</sup> (silent)  
ס - b  
ס - v  
ס - g  
ס - d  
ס - h (or silent)  
ס - v  
ס - z

ס - h (voiceless guttural)

ס - t

ס - y (or silent)

ס - k

ס - <sup>h</sup> (like ch in

the Scottish *loch*)

ס - l

ס - m

ס - n

ס - s

ס - <sup>h</sup> (voiced guttural)

ס - p

ס - f

ס - <sup>h</sup> - ts (like ts in nets)

ס - k

ס - r

ס - sh

ס - s

ס - t

\*The form of the letter at the end of a word.

#### Vowels

(The ס is used here as a point of reference.)

ס - a (like a in father; rarely like o in bone)

ס, ס - a (like a in father)

ס - e (like e in net, or e in hey, or somewhere in between)

ס, ס - e (like e in net)

ס, ס - i (like i in ski)

ס, ס - o (like o in bone)

ס, ס - u (like u in flu)

ס - e (silent, or as short as e in happening, or as long as e in net)

#### Diphthongs

\*ס - ai

\*ס - oi

\*ס - ui

#### GREEK

Transliterations are based on the Society of Biblical Literature system.





**Beware!  
Enemy Afield**